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THE

CANAANITE

EXTERMINATED;

OR, A PRACTICAL TREATISE

ON

PRESENT AND ENTIRE SANCTIFICATION:

By CHESTER BRIGGS.

"In that day shall there be upon the bells of the horses holiness unto the Lord."

"Yea, every pot in Jerusalem and in Judea shall be holiness unto the Lord of hosts."—ZECH. XIV. 20, 21.

DAYTON, O.

PUBLISHED BY ORDER OF THE TRUSTEES OF THE CONFERENCE PRINTING ESTABLISHMENT OF THE UNITED BRETHREN IN CHRIST.

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PREFACE.

The book here offered to the friends of Holiness, is of humble pretensions. It originated in the writer's mind while engaged in the discharge of pastoral duties, and in the midst of those duties it has been prepared for the press.

The many objections and the frequent inquiries proposed to him by persons in his charge in reference to the state of grace upon which it treats, and the great misconception of most of those persons upon the subject, gave rise, under God, he believes, to the leading ideas herein contained. It was no part of his original intention to have it published. The thoughts were sketched with a pencil for the writer's own benefit. The subject increased, and the remarks were extended till much of the matter here presented was on paper. A number of personal friends becoming acquainted with the affair, urged its publication.

His associations with the "common people," have apprised him of the fact, that though many and able treatises have been written upon this soul-inspiring doctrine (treatises with which this hardly deserves a comparison), but few have been sufficiently plain and simple to be easily understood, by them. And he has also observed that most works upon this subject are of such a large size, that many common or poorly educated Christians never think of giving them

n thorough reading. With an ardent desire to supply a lack at this place, and to give the way-faring man a plain and simple elucidation of the great doctrine of holiness of heart and life, the writer has consented to place these pages in the hands of a generous public. How far he has succeeded in his design he leaves the candid and impartial reader to determine.

So far as the literary character of the book is concerned, he is conscious it has many defects; but He who can overrule human weakness and infirmity for his own glory, it is believed, will bless any sincere effort to honor his name and to deliver men from the thraldom of sin. If this treatise shall in any way tend to produce results so very desirable, that alone will be an abundant reward for the labor that it has thus far cost.

To the direction of Infinite Wisdom and Love, and the prayers of the faithful every where it is commended. C. B.

MARION, Ohio, May, 1854.

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INTRODUCTORY.

CHAPTER I.

No biblical doctrine, perhaps, has been the subject of more disputation than the subject of present entire sanctification. None either seems better calculated to destroy disputes when once practically realized.

There are many persons who deny its attainability on any ground, in the present life, and of course they will not make an attempt to enter into such a state, while they possess such a faith. Others again believe that the term sanctification does not apply to a *state* in grace, but to a growth in the regenerate state; or what is the same thing differently expressed, they believe it is received at conversion. Hence, they conclude that a truly converted is a truly holy soul, in every sense — as holy as it can ever be in this life. But while these two extremes are advocated by certain writers, there is a middle ground which also has its votaries. And it will

be observed that it is this middle ground that these pages assume.

Now while these various theories are believed and defended, the church, as a natural result of controversies, has almost entirely fallen asleep in reference to the practical utility of this great soul-saving doctrine. Many in becoming awakened to the importance of this subject, and casting their eyes abroad for help and instruction in the life of faith, have unhappily fallen upon these controversial shoals, and by this means have been prevented from making direct and vigorous efforts to obtain, and have lost their desires for this grace, while Satan, the great arch enemy of all Holiness, has succeeded in lulling thousands to sleep, satisfied with their present attainments in the divine life, little dreaming of the awful truth contained in God's word which declares that "*without Holiness no man shall see the Lord.*"

This apathy has spread over an exceedingly large portion of the true church, though it is a matter of great rejoicing to God's people that it is "passing away." The writer has not the vanity to expect to settle this controversy—indeed, as before intimated, he does not intend to make the attempt. His greatest desire is to arouse the minds of some, at least, from the lethargy into which, alas, too many have fallen,

and urge them onward by motives as high as heaven, to a full, a free, and a present salvation from sin—from all sin, now and forever. The truth is, God has provided for the sanctification of all his children through the death of his Son. Jesus died to "redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works." "The grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly *in this present world*."

And not only has he given his well-beloved Son to accomplish this great work, but the Holy Ghost has been sent into the world, that we may be "made free from the law of sin and death," and "through the Spirit mortify the deeds of the body and live." But as if this was not enough to arouse us from our stupidity, Christ Jesus our only Lord God, says, "Be ye therefore perfect, even as your Father in heaven is perfect."

And again, the unerring word of God commands, "Be ye holy: for I am holy." Now with these and many other scripture commands, promises, and prayers before us, it is not worth our while, as sinful, fallen men, to cavil about the mere theory of Holiness. The all-important question with us should be, "am

I now holy?" A candid and intelligent answer to this question will place us upon proper grounds so far as relates to our own duty.

If the reader can claim this great blessing as his own then let me say to him go on. In the language of the Saviour, "Continue in this love." Let nothing divert your attention from this present, this full salvation. It is of infinite importance to you. Your usefulness, your happiness, and your security against final apostasy all depend upon it. May God keep you.

But if upon careful examination you are constrained to confess before God that there is a lack of the great principle of holiness in your heart and life, then the command comes home to you with all the force of evangelical truth, "BE HOLY." If such is your condition, you must obey this command or be lost forever. Be entreated, then, to lay aside every objection to the doctrine of Holiness, while we together take a brief survey of the salvation purchased for us by a crucified and insulted Redeemer, who by a voluntary sacrifice shed his own precious blood just without the gates of Jerusalem. And as we take such a view of the great gospel scheme, God grant, dear reader, that your heart and mine may be made better, and that together we may be able to say at the close, it has been good for us to be here.

A present salvation is just what we all need. Every follower of Christ needs this very grace. It seems to me, that it cannot be doubted but that one prominent reason why so many churches and professed Christians wink at the popular sins and evils of the present day, apologise for, or silently behold them, is, that there is an almost universal apathy upon their part in relation to the practical efficacy of this doctrine. Slavery, intemperance, licentiousness, worldly-mindedness, war, and a thousand other evils would soon be done away, if the church of Christ, as a body, was wholly sanctified.

If this be true, let every child of God offer up his devout supplications to the Father of all our mercies for the present and entire purification of the people of God.

CHAPTER II.

SANCTIFICATION THE WORK OF GOD.

The work of entire sanctification (as does every other work of grace), implies the co-operation of two beings, viz., God and man.

1. God commences it by sending the Holy Spirit to enlighten our minds, and to beget within us desires for holiness. To take any other ground would be to arrogate to ourselves a disposition that we do not possess. But we cannot from this fact admit for a moment, what some persons may claim to be true, that because God must first act, we are excusable for remaining in our present unsanctified condition, since it is the case that God does, not once in awhile, but constantly, by his word, his Spirit, and his providences, urge us onward to the immediate possession of the rest provided for us in the everlasting gospel of his Son.

If, then, we find ourselves in a state of apathy and indifference upon the great subject of Christian Holiness, we cannot lay the blame upon God, but must account for its presence

just as the sinner must account for his indifference and thoughtlessness, which is either by resisting the influences of the Holy Ghost, or listening to the siren song of a deceiving and godless world, or both these influences taken together.

God, then, has the first work to do in leading the believer into a state of full redemption through the blood of Christ; and as a proof that he faithfully does this, I appeal to the experience and conscience of every truly converted soul, and ask have you not felt, do you not now feel, that you ought, nay that you *must* be more holy?

2. If the proposition that stands at the commencement of this chapter is correct, then it follows that if God goes before in this matter, man must follow after. And we are much inclined to believe that both the ideas therein contained are confirmed by the words of our Saviour, which declare, that "If any man will come after me, let him deny himself, and take up his cross, and *follow me*." Here we are taught, at least impliedly, that God leads and man must follow in all matters pertaining to the salvation of the human soul. If God has shown us that it is both our duty and privilege to be holy, and has also implanted in our hearts desires for holiness, then he has done all

for us that he will do, and as free moral agents, all that we in reason can ask him to do, till we have done our duty.

Oh the wonderful condescension of the Almighty! Think of the Universal Father, whose presence fills the world, stooping not only to notice and provide salvation for our wretched race, but also to become a co-worker with us in applying that salvation to our hearts. It would seem that not a man should be found who is so lost to all the just claims that God nas upon him, even in his unconverted state, as to settle down into apathy and carelessness in reference to such a salvation, upon such conditions. Yet there are multitudes of professing Christians who are, to all human appearance, little better than dead to this all-important subject.

When will the church arise and put on her beautiful garments? When will the followers of Jesus forsake all and walk in his footsteps fully? O, thou Angel of the covenant, ride forth in the greatness of thy strength, and arouse the sleeping millions of thy followers from their lethargy, that at once they may go up and possess the goodly land! Would to God that we were as ready to follow thee in the way of Holiness and the Cross, as we are to the mount of spiritual manifestations and joy.

We humbly beseech thee, O, thou Messenger of Peace, to give us the spirit of self-deinal. Give us a willingness to bear thy cross.

"Soldier of the Cross, arise!
Lo, before our longing eyes,
Canaan's happy landscape lies,
Fill'd with joys unknown.
What tho' rugged is the road,
'Tis the path the Saviour trod,
And the cheering voice of God,
Calls us to his throne."

CHAPTER III.

SANCTIFICATION DEFINED.

It will be altogether proper for us, in this place, to present to the consideration of the reader something like a definition of that Holiness which in this life it is our privilege and duty to attain. And the necessity for this consideration of the subject will be the more apparent when we remember, that much of the opposition to, and carelessness about this subject, grows out of the want of a just conception of what it really is.

If a person place it too high, the tendency will be to discourage him; and very many there are who, in consequence of an error here, set this doctrine down as an unattainable thing in this life. It is certainly very strange that a doctrine which is so plainly taught in the Bible—and one, too, which is of such designed universal application—should be so generally misunderstood by our race. It cannot, perhaps, be fully and satisfactorily accounted for, only by the fact that by nature we are deeply

depraved, and consequently in heart, at least, opposed to Holiness. It ought to be here stated, however, that we may not be conscious of such opposition, because in many instances we are so little acquainted with ourselves.

Much has been said and written upon this subject, but still the majority of Christians are uninstructed in reference to it. And as above remarked, many pass it by as impracticable, because they do not consider what it really is. It appears, too, that it is a device of our common adversary to keep us at one extreme or the other. In our unconverted state we are much inclined to let down the work of God's grace in the human heart to a mere nominal thing; but when we have escaped his grasp in this particular, he fills our minds with infidelity and dismay, by placing higher attainments entirely out of our reach.

Let us now humbly enquire, what is sanctification? In order to bring this subject fairly and clearly before the mind, we will first consider it in a negative sense. In pursuing this subject, we notice,

1. That entire sanctification does not imply, as some in their darkness have supposed, *physical or bodily perfection.* Such a notion, it seems to me, is absurd; and of course but little time and space will be devoted to its consideration.

In the fall, our primitive or first parents, "brought death into the world and all our woe." It can be safely assumed, I think, that man was physically perfect before the fall. He was heir to no infirmity, he was subject to no pain, and the tree of life was placed within his reach, in order that he might perpetuate his existence. But, alas! in an evil moment he fell.

"In aspiring to be Angels men rebel." Since that time our flesh has become heir to a thousand ills, and the redemption through our Lord Jesus Christ is not designed to place us beyond the scale of bodily infirmities, sickness, pain, and death, in the present life.

The Son of God may be safely referred to as an example of perfect Holiness, and yet he endured all these. It seems to be the purpose of the Creator to turn such things to a good account, and make them the instruments, in his hands, to test the faith and obedience of his dear children. Thus it was with Christ, when hungry, thirsty, or fatigued, he bore it patiently, and thus, like Job, many years before, showed his confidence in, and love for his heavenly Father. And our God has promised to the most humble believer in Jesus, not that we shall escape these, but what is possibly much more to his own glory and for our good, an

abundance of grace to bear them with Christian patience and resignation.

The fact that Christ, when upon the earth, healed many bodily diseases, does not prove that these things are not perfectly reconcilable with a state of present and entire deliverance from sin. But it does prove most conclusively, among other things, that disease, death, pain, and infirmity are all under his Divine control, and can only overtake us by his permission. Such a truth is of the utmost importance to all his tempted and afflicted followers. Let us, then, with cheerful hearts, glory in, and gladly bear all our bodily infirmities and pain.

2. This grace does not imply *intellectual* perfection.

We are so constituted that our intellectual faculties are affected by, and to a considerable extent dependent upon the physical organs. If, for instance, a man's sight or hearing is defective, the conclusions at which he will arrive will be defective so far as those conclusions depend upon the senses of sight and hearing. It is also true that any temporary bodily derangement produces a derangement of the intellect to a greater or less extent. Medical men acknowledge this when they employ another to

prescribe for them in case of personal affliction.

But aside from all this, our intellectual faculties have suffered a great deterioration from the fall—a deterioration that can never be set entirely aside in this life—though it is not to be doubted that religion does much to counteract it here; and it is further true that those faculties will be much more improved by the surrounding circumstances of the heavenly world.

In this present world, however, we see that men, in determining upon a proper course of conduct, in relation to their worldly interests, often make sad mistakes, and mistakes, too, that frequently expose them to much bodily and mental suffering. Nor are these intellectual errors to be confined to those persons possessing but little talent; they are found, often found among the greatest, the holiest, and most powerful minds that we have. But all this may be perfectly reconciled with a state of inward purity and holiness.

It ought to be added here, that a person must not only act up to the best and clearest light that he has, but he is morally bound to act up to the clearest that he can possibly obtain. Hence, in a state of holiness we must not remain in ignorance when it is in the com-

pass of our power to be instructed. Of course this remark refers to useful instruction. What an opportunity there is here afforded to spend all our spare moments for God!

3. Sanctification does not imply *Angelic holiness*. Not that we are excusable or unblamable for any, even the smallest known violation of God's law. Nay, verily, God can not, nor will he hold any man guiltless for breaking any precept that he either is, or that by a just application he might have become acquainted with. "To him that knoweth to do good, and doeth it not, to him it is sin." And the Saviour condemned the unbelieving Jews no more, certainly, for not knowing that he was the Christ, than he did for their gross neglect in not informing themselves upon the subject out of the Bible. "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me," is his unmistakable language to them on one occasion.

But what we mean to say is, that as angels are a higher order of beings than men, so they have more exalted views of the Creator, and more just conceptions of his Divine law. This being the case, it follows of course that the perfection and holiness which God will require of them, though essentially the same in nature, will be much superior in degree. So in other

respects, they have greater capacities than we have, and of course they are expected to exceed us in the amount of holiness in that proportion.

For instance, the capacity of an angel to love is much greater than the capacity in a man for the same passion. Now it is clear that God will require the angel to love him in a greater degree than he will the man; though most surely a man is required to love God with all *his* ability; and that is just as acceptable to God as for the angel to love him with all *his* heart. The obligation is just as strong in the case of a man as in the case of an angel; the only difference being in the light enjoyed, and the ability to love.

The same is true of the duties we owe to God. Angels are undoubtedly required to do all they can, with the faculties they possess, and they cannot be allowed to measure their obligation by the duties that holy men are required to perform. Man is required to do all that he can for the interests of the Kingdom of Christ, but the measure of his duty to God, is not the ability an angel possesses to serve him. God requires of men and angels, and of all other intelligent beings, "according to their several ability." The parable of the talents is an unanswerable argument in favor of this con-

clusion. And our ideas of justice will lead us to form such an opinion.

O the wonderful harmony of God's moral government! What a proof of his infinite wisdom. And how does his great goodness here commend itself to our understanding!

4. And fourthly, we state, that from the nature of the case, as well as from the voice of revelation, we conclude that Christian perfection does not imply *absolute moral perfection*, as God is perfect. True it is, that Christ has said, "Be ye therefore perfect, even as your Father in heaven is perfect;" but we understand the obligation to be met, when we have become as perfect in our sphere as God is perfect in his sphere.

Of course it can mean no more. God is absolutely perfect, perfect in knowledge, power, holiness, etc. And he was just as perfect thousands of years ago as he is now; for it is said of him in the scriptures, that with him "there is no variableness nor shadow of turning." And this being the case, he is as perfect now as he ever can be. This is what we understand by *absolute* perfection. But this cannot be affirmed of any created being.

In a state of entire sanctification, we shall not only not be beyond making improvement in holiness, i. e., in degree, but shall be in a

much better situation to grow. Sin, of course, impedes our progress, and when completely delivered from its power we shall be able to approach "nearer and yet nearer to the infinite Godhead to all eternity, and yet without the possibility of touching him."

O happy and useful state! When shall it be that all the followers of Jesus will attempt to follow him in Holiness! May the Holy Spirit by his heavenly teaching lead us onward to the great blessing of perfect love!

"Thy love, O God! restores me
From sighs and tears to praise;
And deep my soul adores thee,
Nor thinks of time or place:
I ask no more, in good or ill,
But union with thy holy will."

CHAPTER IV.

DEFINITION CONTINUED.

In pursuing the subject before us, I remark in the

5. *Fifth place, that this state does not raise us above temptation.*

There are a great many persons who seem to think that a person in a state of entire sanctification is necessarily free from the attacks of the enemy. Where such an idea could have originated is, to a great extent, a mystery. It will be easy to show that the Bible furnishes no foundation for such a theory. And our ideas of a state of trial seem to suggest that temptations are highly necessary. Indeed it is hardly possible to conceive how God, in the present state of things, could effectually prepare us for the greatest degree of usefulness in this life, or for the full enjoyment of himself in the future world, without temptation. We must be *tried*. In order to the full exercise of our free agency, we must not only

have the power to obey, but the opportunity to disobey must be placed before us. If this were not the case, we should keep the commandments of God from stern necessity, which of course would strip that obedience of its moral character. This idea will be made plain by a reference to the heavenly bodies, or the brute creation. In both these cases there is strict obedience to the established laws of God; but such obedience is without a choice, and consequently without a moral character.

I repeat it, men must be tried; not indeed that God may learn whether or not they will endure, but to call up the various propensities of the soul, and bring them into direct contact with the will, so that they may be fully conscious of their presence, and yield to or resist them, just as they choose.

It will be remembered, too, that this is one, and a very effectual method of subduing the present depraved passions of the soul,—i. e., by repeated acts of denial, every one of which, by a certain law of the mind, weakens the propensity thus denied and disciplined.

But there is another reason aside from this why Christians especially, are, and throughout their whole earthly career will be, tempted. It is this. Our great adversary is in the world, and being in his very nature opposed to God

and to holiness, and also being permitted to exercise great power on the earth, it is not at all to be wondered at that he assails and tempts the followers of Christ. And the fallen disposition that he possesses seems to impel him in this direction.

Instead, then, of being left without temptation, the more of holiness we possess the more powerful will the temptations be which we shall be called to endure. The facts in the case, too, abundantly justify this conclusion. The most holy men that ever lived upon the earth have been the ones who have passed through the most terrible conflicts with the great dragon. Take as an illustration the life of our Saviour himself. Who ever endured such terrible temptations as he did? For the unusual space of forty days and forty nights was the spotless soul of the Redeemer in the most powerful manner assailed by the fiend of darkness. But, as if that was not enough to satisfy his malicious designs, he still followed the Son of God from his unusual fast, and as he was an hungered availed himself of the existence of this lawful appetite to draw the blessed Jesus into his snare. The proposition to my mind seems very plain, that if the devil hates holiness, the more of holiness that we possess the more he will hate us, and the more

determined will he be to accomplish our overthrow.

The principle involved in that remarkable passage of scripture recorded in 1 Cor x: 13, seems to speak the same sentiment. "But God is faithful," it is said, "who will not suffer you to be tempted above that ye are able." Here the whole power of the temptation is determined by the power of the tempted one to bear it.

We should, however, be careful to distinguish between *temptation* and *sin*. Much depends upon this, more possibly than the reader is aware of without some reflection. It is presumable that many sincere Christians are frequently and repeatedly brought into the bondage of condemnation at this place, all because there is not in their minds a proper discrimination between temptation and sin. And as the faith of an individual governs the conscience, of course, if we *believe* anything about us to be *sin*, we shall consequently feel condemned for its presence. And upon this principle the sacred penman has it: "If our heart condemn us not, then have we confidence toward God," &c.; from which it appears to be clear, that whatever causes our hearts to condemn us, will also by such condemnation produce a corresponding want of confidence in God. Our experience also proves that this is a real truth.

Now let us apply these thoughts. If in a time of powerful temptation we in any way forget ourselves, and charge the thoughts and suggestions to our own hearts that really come from the tempter, we shall be disposed to say, as some have already said, "I sin in thought every day." But if we all the time remember that it is not sinful to be tempted, and that God will not condemn us simply because we are tempted, we may at the end of such conflict be able to bear a very different kind of testimony. A person may be tempted in the most powerful manner and yet be just as innocent—just as free from sin as if he had not been tempted at all. Of course this cannot be predicated of any one who does not resist the temptation from the very first. If we yield to the first impressions, and afterward turn away and conquer, this is not enough. We must resist altogether. The character and conduct of the Saviour just now referred to, proves most conclusively that we may be tempted and continue to be holy. The scriptures assert in reference to him, that he "was in all points tempted like as we are, *yet without sin.*"

But it may render us some assistance if we call to mind the fact that temptations take hold of and affect our minds. Some persons seem to understand that if the mind is strongly in-

fluenced to do a sinful act, that that is of itself necessarily sinful. We ought to remember, that nothing can be a temptation to us unless there exists at the time in the mind a drawing toward the object of the temptation. If the Son of God had not been hungry, it would not have been a temptation when the devil suggested that he should make the stone into bread; but from the fact that he was hungry, and was really pressed with a want of food, his whole mind was affected by the suggestion. This made it a temptation. But the judgment of the Saviour, his knowledge of holy things, as well as his unalterable purpose always to obey, led him at once to reject the proposition, though his physical frame might have been refreshed by partaking of food.

To be tempted, then, to have a consciousness of the real presence of Satan, is not necessarily sinful; and this state of things may continue for days together, and yet we remain innocent. But if we court temptation, if we induce Satan to approach us; if we in any degree compromise with him; if we yield one iota, even in desire, in that which an enlightened judgment and a holy heart would forbid, then we must be considered as having fallen into sin just in that proportion.

In conclusion, we remark, that no Christian

will be exempt from temptation in the sense in which it has been spoken of in these pages. But let no one stumble at this; temptation is not sin. You need not despair; grace can give you the victory in times of temptation. Look earnestly and candidly at the Christian doctrine of present sanctification, and see if there is anything unreasonable in it. Do not be afraid of being called unsound or heretical. "Buy the truth and sell it not." Your former opposition to this great salvation may, and probably has grown out of your misconception of it. Throw all this away, and receive the salvation of your soul now.

6. In the next place, we will state in reference to the doctrine before us, *that it does not imply a state in which we cannot sin, and from which we cannot fall.* It is quite common while conversing with persons upon this subject, to hear them enquire with much earnestness, and a considerable degree of doubt—"Do you think it is possible for a person to advance so far in grace in this life, as to have no more temptations, and where he cannot sin or fall?" But the dear reader must remember that the state of grace that we are pressing upon his consideration, does not imply any such thing.

In regard to the first objection, that of temptation, we shall consider that as being fully

met in the former part of this chapter. Our remarks, then, will now be directed to that objection which supposes sanctification to imply the impossibility of sinning and of falling. There is no state of grace where the child of God is not abundantly admonished by the divine word to "take heed lest he fall." But as the objection lies not so much against falling, as it does against a state of holiness; therefore we remark that the case of our first parents is to the point. They were holy. They were in a state of entire sanctification before they fell, and yet they did disobey—they did sin—they fell! There can be no doubt in this case, either in reference to their purity before the fall, or the reality of their fall. If such a thing can occur in one case, it *can* occur in any and every case.

It will be recollected that we are not discussing the probability, but the possibility of the case. We do not say or intimate that men *must* sin; we assert the very reverse; they *must not* sin. But what we are saying is, men can never be in a state, in this life, where they can not sin and fall, if they choose to do so.

As is elsewhere intimated, to be free moral agents, we must have the opportunity to disobey and fall as well as to obey and stand, and this must be from choice and not of neces-

sity. To be in a state from which we cannot fall, whatever else it may imply, certainly does not imply a state of probation.

But being in a state of trial does not prove that we cannot enjoy holiness, for we know that the angels were in a state of trial (for some of them fell), and yet many of them remained in possession of the grace of holiness. On the contrary, being in this state of trial, and subject to so many and such powerful temptations as we are, are so many reasons why we need the grace of sanctification. And it is my firm conviction, that many persons finally apostatize who might have been saved had they sought and obtained this grace. Not indeed saved by the grace; for that would be to attribute salvation to a creature; but the relation in which this grace would have placed them to God, would have been an additional motive power to the resolute resistance of those temptations that finally overthrow them.

O the great, the indispensable necessity of holiness! Can any Christian innocently throw off the conviction that he ought to be holy? To me it seems impossible. Holy Spirit, open our eyes!

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CHAPTER V.

DEFINITION CONTINUED.

7. The *state under consideration does not imply necessarily an extraordinary amount of emotional feeling.*

Many persons when thinking and conversing upon this subject, have their minds fixed upon the time of their conversion,—a time when, perhaps, they were uncommonly exercised in their emotional feelings, possibly so much so as to praise God aloud. Now as they understand and believe sanctification to be something beyond and superior to conversion, so they apprehend that when an individual embraces this blessing his emotional feelings must be almost overwhelming. And people sometimes suppose, that when they become more happy than they ever were before, they are then nearer a state of entire sanctification than ever before; in other words, that they are approaching the state of perfect love. And if such a one loses his strength, or becomes so much exercised in the emotional feelings as to

jump or fall, *this* is understood as being sanctification. Many sincere persons have been known to profess this grace upon the bare evidence of happy feeling.

But these persons often go further than this, and even conclude that till they themselves and all others obtain this happy feeling, they are not in a state of sanctification. Their notions of consistency and propriety would be much shocked at hearing a person profess this blessing simply upon the veracity of God's promise without such a state of emotional feeling. And it deserves to be remarked here, that this feeling upon the part of the church generally, seems ground into men's very nature. They may be told of it, time and again, but at last they seem just as unconscious of the facts in the case as ever.

This impression ought to be removed, for nothing can be farther from the truth. I do not wish to be understood as opposing shouting or high emotional feelings when they come in the discharge of duty; nor do I intend to assert, that no persons receive the blessing of sanctification in a shouting state of mind; for I do believe, most sincerely, that such is sometimes the case; nor do I wish to intimate that a sanctified soul, of all others, is not the most happy *in God;* but what I wish most ineffaces

ably to impress on every heart, is, *that this happiness or its absence is no part of the work itself*, nor can it be considered as constituting the evidence that this work is wrought in the heart. The most that can be safely affirmed in reference to this feeling, where it exists as a reality, is, that it is not so much the work, or the result of the work itself, as it is the result of *believing* that work to have been accomplished in us.

We hope to be understood in these remarks. If any embrace the grace in a shouting frame, all right, if they do not make the feeling the thing itself, and wish to bring all else to that point. But never set stakes for God; let his will be done in this as in other things.

8. *Neither does this grace imply a state of being that unfits us for living in this world.*

Among the first impressions that the writer ever received in reference to this state was, that a sanctified person could not long continue in this state of being. I was taught to believe that any very good or exemplary person would not be left here very long. My past experience and view of scripture teaching on this subject, both go to confirm me in the idea, that all such teaching is incorrect. I trust I speak with due deference to the religious opinions of those persons to whom my religious training was

entrusted, some of whom are still on the earth. But I am constrained to say, I believe both from scripture and reason, that the very reverse of the above sentiment is true, viz: no person is fully qualified to live here until he is sanctified. No man is capable of doing good to the fullest extent of his ability until he is delivered from sin. The reason of this is obvious. A person who is in any degree unsanctified, exhibits more or less of a spirit opposed to the spirit of Christ. Every such exhibition is not only a sin to the individual manifesting it, but coming from a professed friend of the Christian religion, it has a repulsive tendency upon every unconverted beholder. The more of holiness we possess the less evil of this kind we shall be the authors of. The scriptures, too, seem to present this view of the subject when they exhort us to "let our light so shine before men, that they may see our good works and glorify our Father which is in heaven." And says the apostle, "being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi. 22.

Most persons believe that an unconverted man is unfit for a minister; and also that an unconverted man is less prepared to meet the ills of life properly than a converted one is.

Now if these premises are correct, it follows by the same rule, that the more holy a minister is, other things being equal, the better and more useful he will be; and the more holy Christians are *in general*, the better and the more properly they can meet the losses and bear the crosses incident to human life. The Son of God was holy, and he lived here more than thirty-three years, in the very midst of sin and wickedness of the most flagrant character.

Nor does this state of grace at all unfit us for the lawful avocations of life. A farmer who enjoys it will be a better farmer; for it will inspire him with a disposition to do whatever he does for God. It will make better mechanics, too, for they will delight to do all things well; and I do not hesitate to give it as my opinion, that the more holy a mechanic is, other things being equal, the more skilful and ingenious will he be. In old times, in the days of the building of the tabernacle and temple, the best mechanics are said to have been "filled with the spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver," &c. Ex. xxxi, 3, 4. Merchants would keep better stores, and there would be more punctuality in paying their debts. and fewer cases of failing in trade,

if they were in possession of this grace. If they would take God into all their counsels, tavern-keepers would keep better accommodations for the traveling public, and less for a loafing, gambling rabble. Legislators would not spend their time, and the people's money, in idleness, gambling, and drunkenness, if the sanctifying power of the Holy Ghost had found its way into their hearts. The people would not need to send up petition after petition, all in vain, for the suppression of the liquor traffic if these legislators were holy men. Fathers would train up their children for God, and mothers would be less fretful if they were wholly under its hallowed influence. Rail Road companies would be of more benefit to society, their engineers less careless, their conductors more affable, and their engines would make less disturbance on the Sabbath, if they were all holy. In short, this world would soon become a kind of paradise, the desert blossom as the rose.

Indeed it is a fact worthy of our consideration, that we are wont to attribute the unusual prosperity of this nation to the influence of religion; and this is undoubtedly the real cause; but if such prosperity is the legitimate offspring of the small share of real godliness that this nation practices, who can calculate the result

were the nation consecrated to God. Rail roads, meeting-houses, school-houses, canals, telegraph-wires, steamboats, ships, fine farms, orchards, houses, barns, towns and cities, and every temporal blessing would exist in abundance.

So far then from rendering us unfit for a residence here, the grace of present, entire sanctification, is just what we need to enable us to "show forth the praises of him who hath called us out of darkness into his marvelous light." May our God pour out his Holy Spirit abundantly on his people, that the efficacy of the blood of his Son to cleanse from all sin, may be realized in every heart.

CHAPTER VI.

AFFIRMATIVE DEFINITION. — SANCTIFICATION DELIVERS FROM ALL IMPURITY.—IMPLIES A CESSATION FROM EVERY WRONG HABIT, &c.

After having occupied a number of chapters in defining sanctification in a negative sense, I shall now attempt to define it affirmatively. We have taken up considerable space, and propose still to occupy some time with this part of the subject. The only apology that is offered for this, is, that the subject by many is very imperfectly understood. It is of the greatest importance that the objections, so far as may be, should be removed, and all prejudice against the doctrine done away. Then let the indulgent reader look up to God in faith, and with proper patience peruse our further remarks with candor.

1. Entire sanctification implies a complete purification of the heart. And it is attended with a consciousness of inward purity far beyond anything before experienced. It is a truth which is worthy of consideration, that in-

ward purity, heart-holiness, is a matter of consciousness. I suppose that *most* Christians are conscious of a want of inward purity, especially before they have experienced this blessing. There seems to them to be a void not yet filled, a hungering after righteousness which is not yet satisfied.

This longing does not always so much consist in a desire for victory over some outward form of sin,—for that is often achieved at regeneration,—as it does for inward purity, complete oneness with God. The grace of sanctification "fills all this mighty void." And thus we are taught by our Saviour when he says: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Mat. v, 6. And this same state of mind seems to be recognized by John, when he remarks, that "every man that hath this hope in him, purifieth himself even as he is pure." 1 John iii, 3. It seems very clear, too, that the state of mind referred to in both these passages, is a state not found in nature. It is also clear that the above passages do not refer to backsliders. The language of John, especially, deserves our notice; for what could be the propriety of talking about a Christian purifying himself if there were not some remaining impurities about him?

It will further be observed, that he uses the term in the present tense—"*purifieth*," not was purified. The impurities alluded to may, perhaps, be something like the following: love of the world in some form, love of ease, love of praise, fear of censure, anger, undisciplined appetites, propensities, and affections, &c., most of which have their foundation in selfishness. Now in a state of entire sanctification the Christian experiences a deliverance from the power and dominion of sin, as he formerly did from its guilt and condemnation.

2. The state of which we are speaking, requires and implies an absolute cessation from any and every known wrong habit or practice.

By this it is not to be understood, that a person who is in a converted state can indulge in sin, and yet be innocent; by no means. Yet it may be safely stated, that such persons do fall into sin much more frequently than sanctified ones do, for the obvious reason that their hearts are less pure.

It is believed by some persons, and not without reason, that the proposition under consideration is not only implied in a state of entire sanctification, but that it is the first step in seeking it. This at first sight may seem a little paradoxical, still there is truth in the idea, and it only needs to be understood to be believed.

It must always be admitted that some things are practised by Christians for years which are by them considered innocent and harmless that at another phase of the same person's experience, must and will be considered sinful. As an illustration of this fact, I refer the reader to the habit of using tobacco. It will not do to say that all persons who use this article are not Christians; and yet the cases are extremely scarce, where such persons in seeking entire sanctification have not felt it to be their indispensable duty to abandon it. In such an instance, the person thus indulging must absolutely desist. But again: every Christian who has not experienced the sanctifying power of the Holy Spirit, knows that he purposes every day not to sin, and it is his ardent desire to carry that purpose into effect, and yet at the close of the day he looks back, and to his sorrow and regret discovers that he has fallen into sin, perhaps a number of times; and he has thus fallen, he now sees, principally because at the moment he was off his watch. And the suggestion will be allowed, I presume, that his want of this grace accounts for his being off his watch. Now if we wish to progress in seeking or retaining this grace, we must not only *resolve* to do so, but absolutely *cease* from sin. This at first may appear like a legal method—

obtaining by the deeds of the law—but those who are at this place, and those who have been here will best understand the remark. If we are really seeking the blessing, it may be sometimes necessary to detach our minds from everything else, in order that they may be properly watched over.

A good reason may readily be assigned why it is so all-important to cease from sin in the fullest and most extended sense. It is this: This blessing is *received* and *retained* alone by faith. Now a person who is frequently overtaken by sin, like one who neglects to give his all to God, must necessarily, from a well-known law of the mind, feel a timidity—a want of confidence—a condemnation indeed, when he attempts to approach his God. Such a person, in such a state can never exercise the requisite faith to obtain or retain the blessing of perfect love.

It is true, he can repent and obtain pardon for these acts; but after that he must have a will of iron, an *unflinching determination* to cease from every sin, now and forever, *cost what it may*.

And if a person make such a resolution, he may reasonably expect that God will assist him in carrying it into effect; and if he carry it into effect, for the shortest imaginable period

of time, during which his purpose has been tested and he has conquered, such a victory will put him in possession of a confidence—a faith, far beyond anything he ever experienced without it.

It is at this place that a person may, if he make a vigorous effort, rush into the kingdom by faith.

Will the reader suffer a word of exhortation at this point? The preliminaries laid down here, though trying indeed to the flesh, are nevertheless reasonable. It is your duty to comply with the requirements of God and your conscience. It may take off right hands or pluck out right eyes, but still it is your duty, your indispensable duty to follow God; and not only to follow him, but to follow him *now*. Now you have some feeling, perhaps; the Holy Spirit is urging you on by a sweet still voice; your heart flutters with emotion, and you tremble as you propose to halt. O that the Lord Jesus may assist you to decide this matter now, in the light of eternity!

Let us hope that you have decided to renounce forever your particular besetment, together with every other evil, and present your all a living sacrifice to God. Then, as remarked before, you are near this gracious inner temple of God, and one more act upon your

part will usher you into "the fullness of the blessing of the gospel of Christ, and that act is faith. Just take God at his word. Lean with all your weight upon it. Be in earnest about the matter. Press your way through every suggestion of the adversary at once, and for once with with all your heart *believe!* Don't wait to think, to reflect; you have already spent too much time in this way. Just at this moment, resolve never more to grieve the Holy Spirit by staying away from Christ, but rush with all your wounds and wants and unworthiness into his infinite bosom of love, in faith, and you are saved.

3. The very desirable state of grace now before our minds for consideration, implies a complete willingness and readiness to follow God and resist temptation under any and every circumstance.

It is plain, to many persons at least, that this statement cannot in truth be made of Christians generally. It is very true of the majority of the followers of Christ, that they feel a disposition to do what God requires; but when this comes to be connected with the cross, losses, pain, shame, confiscation, excommunication, dungeons, and death, they *generally hesitate*, and *frequently refuse*,—or, to say the least, *neglect* to do their duty.

This seems to be a great fault of the general church in the present age. Go to a prayer, class or conference meeting, and tell if you can, on any other than the above principle, why it it is that God's people are so backward, frequently, in bearing the cross in praying or speaking!

Why is it, if not for the above reason, that the various benevolent enterprises suffer so much the want of means to carry forward the great work of evangelizing the world? Why is it that more than eighteen hundred years have passed away since Christians were commissioned to bring the world to the feet of Immanuel, and yet but about one-quarter of it, at the present time, knows anything concerning the immaculate Jesus? Why is it that there is such a want of ministers in some parts of the world and such a surplus in others, if not for this reason?

To a truly consecrated soul, *all things that God requires are alike.* Whatever is the will of God, is the will of the sanctified believer. If God calls for money, there is no hesitating, no excuses, no neglect. If he calls for witnesses in conference, class, or prayer-meeting, there is no quenching the Spirit—no attempts at shunning the cross—no waiting one for another—no complainining that they don't feel

like doing this, that or the other duty. The language of their hearts is, under every circumstance,—

> "Go then earthly fame and treasure,
> Come disaster, scorn and pain;
> In thy service pain is pleasure,
> With thy favor loss is gain."

But can it be said that there is always a complete readiness and willingness to resist temptation on the part of the unsanctified believer? I think not. To be sure, in hours of meditation and reflection, such is, without doubt, the truth. But when the glories of the earth, and the too-often alluring charms of fashion present themselves, with their wonted power, is it not a truth too plain to be denied, that to some considerable extent they win a hold upon the affections? Add to all this the influence of our associates, and what in many instances is the result? Answer, ye youthful apostates; how came you to be where you are? Is it because you never experienced religion? Possibly not. It is quite probable that it is because you felt unwilling to reject the temptation at its first onset. Learn from this, then, the danger of a parley with the tempter.

But if we are not taken in the snare, if we succeed in eluding the Satanic grasp, and turn away from these splendid and intoxicating

scenes, is it not often with aching hearts? Is it not done from stern necessity? Do we not often wish it were lawful to indulge in these things? Do not Christians hunt after, and often patch up excuses for indulging in such vanities?

Such, however, is not the case with the entirely saved. Having found in God his *all*, every other object sinks into insignificance when compared with him; and indeed it is not so exceedingly hard for such a person to choose in the case, for Christ to him is made "wisdom, and righteousness, and sanctification, and redemption."

In the foregoing remarks I hope to be understood. I would not hold out the idea, for a moment, that the justified soul can live in a state of rebellion; not at all. All that I intend to say in reference to that state is, that it is a more fluctuating—less steady state than that of entire sanctification. This I think no reasonable person can doubt.

CHAPTER VII.

AFFIRMATIVE DEFINITION CONTINUED.

4. This state, moreover, implies a subjection of all the lawful, and a destruction of all the unlawful feelings of the soul.

It is a well-known fact, that by our indulging in sin, certain evil habits have been formed that are altogether *unlawful* in themselves considered. Among these may be reckoned drunkenness, gluttony, gambling, novel-reading, jesting, jockeying, dancing, &c. Now in the event of the soul's conversion, these things are abandoned, so far, at any rate, as the external act is concerned.

But it is believed that the Christian previous to entire sanctification frequently feels the remains of some of these things rising up within him; as for instance, he has been in the habit formerly of using intoxicating drinks to excess, which he left off when he was converted, but the *appetite* thus formed to some extent remains. Or he may have long indulged an irritable disposition, and now though he does not

thus indulge himself in anger, yet on certain occasions he feels the unholy flame rising in his bosom.

All such passions and propensities will by this grace be *destroyed*. He will no longer feel the risings of anger, or pride in his heart, if he holds fast the great salvation. The fact that these and kindred unholy appetites, which are the result of depravity indulged, must not only be *subdued* but *destroyed—exterminated from the heart*, not only in practice, but in feeling, is too plain to require much argument.

The Bible tells us that "If our right hand offend us" (or cause us to offend), we must "cut it off and cast it from us." "If our right eye offend us," we are to "pluck it out." And we are much inclined to believe, that it is not a perversion of scripture to apply such passages to the cases under consideration.

But as difficult as this may seem to be, it is presumed that it is much less so than the *subjection* of those propensities and appetites that are altogether *lawful* in themselves, but which become sinful when suffered to run to excess.

For instance, it is right, it is even duty for man *to love*, but he must not suffer his love to degenerate into carnal love; or misplace it, and love improper objects; or give loose reins to it, and love creatures to excess. Again, man

must *sleep*, but he must not, consequently, waste the proper hours for labor in this way, or spend God's holy Sabbath in lazy lounging.

Christians ought to be *cleanly*,—and we believe it to be a God-provoking sin for his people to be filthy in any way,—but still it would be wicked to spend unnecessary time in taking care of our persons and houses. Christians, too, ought to *cultivate taste*,—but it is highly displeasing to God, for them to use unnecessary time or money in adorning themselves and families, or in building too costly or splendid mansions.

Christians need to have lively *imaginations*, —yet an imagination so far undisciplined as to lead off our minds to improper objects in time of prayer, or as to make us careless and inattentive in time of social conversation, of course, needs to be tamed and subdued. Christians like other persons need *relaxation*, — but to spend time in recreation or exercise, or in anything else until we are at another extreme, of course is improper. Christians should be very careful to guard against the sin of *covetousness*; but in doing this they must not become spendthrifts. It is their duty, too, to be *economical;* but it is a sin and a disgrace to the Christian profession to be penurious. They of all other men should be benevolent, but they must not

consequently be loose and careless. Christians to be consistent must be firm; but how reprehensible to see one headstrong and mulish!

No class of men have as much reason to be *cheerful and happy;* but this should not be allowed to degenerate into levity and foolishness. They ought, from the nature of the case, as well as from the example of the Saviour, to be communicative, but never in any instance to become tattlers. Christian parents, to discharge the duty that they owe to God and their children, must be *governors*, but it is a very censurable trait of character, if in this they turn out to be tyrants. Christians ought also to be mild and yielding in their manners, and not sticklers for little things; but they must not, in consequence, compromise the great principles of religion and truth.

We might much extend these remarks, but enough has been said to illustrate the thought under consideration, to wit: that it is a very difficult, yet a very important duty to bring the lawful powers into proper subjection. The grace of sanctification requires, however, that these things should be taken into minute and serious consideration. No person can expect to make much progress in the great work of holiness who does not pay strict and close at-

tention to the proper training and disciplining of the lawful powers and propensities of the soul. In this we find one of the points of difference that exists between the unsanctified and sanctified soul. The former pays attention, more particularly, to the unlawful appetites, and keeps a close watch that he is not overcome by *them*, while the latter having experienced the extermination of these, pays more attention to the lawful appetites, to see that they are properly disciplined and corrected.

5. This state implies a stronger confidence and faith in God than the soul has formerly exercised.

It has already been stated, that this grace is always received and retained by faith. And one grand reason why it is not commonly received at the time of conversion is, the want of faith. And it certainly is this want of faith that keeps thousands of old believers from embracing it.

Now it may be said in truth, that the exercises through which a person is invariably called to pass previous to entering this spiritual Canaan—this "land of promise," are all calculated to fix God more closely in the mind, and inspire the heart with a greater degree of confidence in him. And when a person has passed through these exercises, a part of which is

an entire consecration of all he has to God (of which we shall hereafter speak), and a complete and absolute cessation from every sin, it seems then to be far more natural and easy to believe than before.

But after a person has by faith accepted of Christ, as his present and complete Saviour from sin, believing God is the joy of his heart. The oftener we exercise faith in God, the more frequently we trust in him the easier it becomes, until believing almost amounts to a habit—habit in the same sense that an unbeliever habitually distrusts God.

But faith not only becomes stronger, but more definite, and also descends to the minutest affairs of life. It is a fact which the experience of every converted person will confirm, that in the incipient stages of their experience, Christians are in the habit of connecting God with the greater events of life, while they separate him from the smaller concerns. In the sanctified state, however, it is far different. Without separating God from the weightier matters, they have learned the import, practically, of those remarkable passages of the Saviour's words which declare, that "not a sparrow shall fall on the ground without your Father," and that "the very hairs of your head are all numbered." Mat. x, 29, 30. This is

one reason, and perhaps one of the greatest reasons why truly sanctified persons are generally more patient than those who are resting short of this grace.

It is well known, that the little affairs of life are the ones that more frequently overcome the Christian, and chiefly because he guards exclusively the greater ones, considering them very dangerous, while the lesser difficulties attracting less notice, and consequently being generally met without God, are the very ones that destroy his peace.

But the sanctified believer connects God with these little affairs, sees and feels his hand in all of them, and as a result receives them calmly —receives them in faith.

But another thought that is connected with this increase of faith, deserves a passing notice. In consequence of a stronger faith, the sanctified soul will possess more love. It will be observed that we incline to the view of Prof. Upham in this matter. And it seems very clear that love rests upon faith as its basis, for it is an impossibility to love any object in which we have no faith. (Of course we speak of the love of complacency, for no other can be considered as meeting our obligation to love God). And we further remark, that we cannot help loving an object in which we have

faith, as possessing lovely and virtuous traits of character; and our love, as above intimated, will just be in proportion to our faith.

Now many, perhaps all Christians who are not fully sanctified, find great cause of complaint in their want of love to God; but let such always remember, that is only because they lack implicit and full confidence in him. This state of things, however, will all be remedied when their faith becomes perfect. Perfect faith brings perfect love.

The idea will be made clearer if we take into consideration the case of a downright unbeliever. Such an one is afraid of God—he dreads his presence, hates to die, trembles at the thought of judgment, all because he has no faith in God as being the source of happiness, at least to him. He has more faith in the world and himself, as competent or at least willing, to afford him happiness, and this is proved by a reference to the choice he makes of a master.

Now whenever it occurs that this state of heart is completely broken down, whenever a person loses all confidence in the world, and in the flesh, to afford real joy, and on the other hand fully believes in God, as the only Being who can impart solid consolation, then, and

then only will he be made perfect in love, and be completely delivered from fear.

Then will he be in a state of obedience to that first and great command, "thou shalt love the Lord thy God with all thy heart," &c. And our confidence in God being increased, and consequently our *love*, it becomes quite easy to love, at least with the love of pity, any and every being which he has created; if for nothing else, simply because such creatures are the work of a Being which our hearts deeply adore, and because the object of our affections loves them too.

Here then, is the great secret of obeying the so named second command given to man, "Thou shalt love thy neighbor as thyself." Happy is the person who in renouncing every thing else, has come to this heavenly spot. Here is the rest provided for the people of God. But ah, how slow they are to enter into it!

"'Tis loves unites what sin divides;
The centre where all bliss resides;
To which the soul once brought,
Reclining on the first great cause,
From his abounding sweetness draws
Peace, passing human thought."

CHAPTER VIII.

AFFIRMATIVE DEFINITION CONTINUED.

6. Sanctification implies an enlarged view of God's character, and union with him in his providences

I suppose it will be readily admitted, that men in an unconverted state have a very limited view of the character and perfections of the Deity. This is rendered obvious, by a moment's reflection upon the loose and irreverent manner in which they speak his name, and refer to his acts. This course indulged in becomes a habit which is frequently very difficult to overcome, even after conversion. It deserves to be stated here, that such men in consequence of their low ideas of the character of God, are generally unconscious of their opposition to his government and providences.

When individuals of this class are converted, a great change takes place in the mind in reference to God and his character. But I believe that universal experience, as well as revelation, will both tend to confirm the idea that an

ordinary Christian experience, affords its possessor a much more limited view of God and his providences than the higher and more advanced stages of the same religion does.

It will be remembered here, that we do not intend to place the converted and unconverted upon the same ground, by no means, nor do we suppose that the justified and sanctified believer occupy the same position in this respect.

Possibly we can render our meaning more obvious, by a reference to the experience and practice of the three classes just alluded to. Let us first consider the case of unconverted persons, whose plans and purposes have been frequently and repeatedly interrupted by any of the providences of God; suppose for instance the weather. This class of persons do not generally connect God with the weather, and if it occurs that it does not suit their peculiar business, they feel indignant and disappointed; they murmur and complain at "such unreasonable weather, as they generally call it.

They cannot change the weather to be sure, but this only irritates and vexes them the more, until their insubordination really becomes alarming. If however, they should recognize God in the weather, still this does not reconcile them, for they have no confidence in him, and

as a consequence they question the propriety of his acts; and the more so, because their selfish hearts only recognize one being that needs particular favor, and that being is self. Such is the unhappy condition of men, when they are in a state of nature.

Now let us consider the case of the converted man, which of course will differ greatly from the former. Whenever the providences of God come in contact with his supposed or real interests or plans, he does not, indeed he cannot, unless he fall from his converted state, break out in open rebellion at these things. He feels that it would be a great wrong; he knows that God is the author of them, and we frequently hear him saying, "I wish it had not turned out such weather,—but we must submit to God's providences." In a few days or hours, perhaps, as he sees some of his property destroyed by the weather, he exclaims, "Oh what a pity that this loss has occurred." He looks upon it as a kind of misfortune or "bad luck," or perhaps, a kind of judgment from God, for some sin that he has committed, or some duty that he has neglected, or something of this kind; and thus he brings himself into *submission*. It is very easy to discover that this state of heart and course of life, is a great advance upon the course of the impenitent sinner. Let us now

direct our attention to the sanctified believer, under similar circumstances.

As before stated, he connects God with every event, small as well as great. If then, the weather interrupts his plans, he not only *submits*, but he cheerfully *acquiesces*. The language of his heart is, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And he thus acquiesces the more readily, because when he devised his plans, they all contained this proviso—"*If God wills*." His faith in God is such, that he is assured he is watching over all his interests; he remembers the saying of the Saviour, "your heavenly Father knoweth that ye have need of all these things," and if it please him to take away or hinder one thing, he will supply its place with another. He does not, like the other characters noticed, look to his *crop* or his *herds* for a support, *but to God;* and he knows that God is not limited in his means of support, for "the earth is the Lord's, and the fullness thereof;" and "the cattle upon a thousand hills," belong to him also, and why should he fear or be anxious while his own dear Father possesses such boundless stores of wealth! If, like the old prophet, he is taken away from all visible means of support, God can employ the ravens or something else to feed him.

The incident related by St. Mark in the fourth chapter of his gospel, affords a striking instance of this difference in Christian experience. I refer to the storm that so alarmed and terrified the disciples. In this instance the Saviour was asleep ; that is, his human nature was. The storm arose and progressed with terrible violence, and so beat upon the ship that it was now full of water. After trying all human means of deliverance in vain, they fretfully and impatiently came to the Saviour, and impertinently demanded of him whether or not he was indifferent to their interests. Now it is very clear, that these disciples did not recognize the providence of God in this storm ; and further, it seems plain that they were looking to and depending upon the *ship* for their safety. But now when this their dependence was filled with water, and likely to sink, they were in a state of utter dismay and absolute dissatisfaction. The Redeemer, however, taught them a lesson in *deep* Christian experience, as he reprovingly said to them, " Why are ye so fearful ? how is it that ye have no faith ?"

It may be suggested here, that this incident, as well as many in every day life of a similar nature, was designed as a trial of faith. And under such circumstances, no matter how dark and uncertain it may appear to human vision,

it is our privilege, nay it is our duty to trust the Lord. And those who do this are sure to triumph. So it was with Moses at the Red Sea; so it was with Daniel; so with the widow who divided her last morsel with God's prophet.

But let any person, with an unbiased mind, who doubts the existence of the difference in Christian experience here alluded to, but pay a little attention to the manner in which many sincere Christians receive and speak of the providences of God, and I think his doubts will be at an end. It deserves to be stated, that these Christians do not *intend* to revolt at the government of God in thus receiving his providences; but their conduct proves most conclusively a great want of deep, quiet, heartfelt, and cheerful acquiescence in *all* the providences of God.

How frequently do we hear such expressions as the following, from the mouths of those whom Christian charity would forbid us to consider anything less than children of God: viz., "We have altogether *too much rain*." "It is too cold for this season of the year." "It is too dry—nothing can grow." "It is too hot, nobody can endure it." "It is too changeable, it will make us all sick." "The roads are intolerable." "This is such a gloomy day, no wonder one feels stupid." Such expressions

are of every day occurrence, and it needs only to have one's ears open to hear them.

But you will never her anything of this kind from the lips of a truly and fully sanctified soul. As Paul expresses it, they have learned in whatsoever situation they are, therewith to be content. And all who have experienced and enjoy this grace, dislike very much indeed to hear such expressions. Upon this point there is a degree of harmony in the experience of individuals. Generally speaking, they do not feel a disposition even to *wish*. *They desire to have everything at the present moment just as it is, sin only excepted*. They see God in afflictions, sickness, death, life, rain, snow, hail, frost, floods, and flames; and this too from the scripture rule, "Blessed are the *pure in heart, for they shall see God*." Mat. v, 8.

It once occurred in the life of the pious Fenelon, Archbishop of Cambray, that his palace was burned to the ground, in his absence, together with all his books and writings, which were both very numerous and valuable. An intimate friend of his, who had not learned to connect God with all such matters, and who was consequently much afflicted at the tidings, seeing Fenelon conversing with a number of persons, and apparently *much at his ease*, supposed that he had not heard of the affair, and

with a good deal of caution and formality, began to communicate the fact to him. Fenelon, noticing the anxiety and kindness of his friend, immediately informed him that he was aware of what had taken place, at the same time declaring, that although the loss was a very great one, yet he was much less afflicted by the destruction of his own palace, than he should have been by the burning of a cottage of one of the peasants.

This illustrates both his elevated views of God's character and providences, and also his entire freedom from the spirit of selfishness.

CHAPTER IX.

AFFIRMATIVE DEFINITION CONTINUED.

In the continuation of our remarks upon this subject, a feature presents itself for our consideration which will lead us still more deeply into the soul-enlivening truths of holines. In the course of what we may say upon this feature, some things will be stated, that at first sight may seem too strong; but we think a little patience and reflection, together with a prayerful and enquiring state of mind, will set all right.

7. The proposition which we state for our consideration in the seventh place is, that sanctification implies contentment and happiness, under all, even the most trying and afflictive circumstances of life! This proposition was in some sense comprehended in our remarks in the preceding chapter; but the importance of the subject, and the darkness which surrounds it (in men's minds), as well as a general lack in drawing correct conclusions from premises merely, induces me to believe that it ought to be separately considered.

It is plain, no doubt, to many minds, that in this last named proposition there is something asserted that cannot be affirmed of persons in the incipient stages of religious experience. But the Bible and universal experience, on this subject, will warrant us in making the statement that all this is true of the wholly sanctified person. Hear the testimony of the great Apostle to the Gentiles, in his admirable letter to the Philippians, before referred to,—"for I have *learned*," he says, "in *whatsoever* state I am, *therewith to be contented*." Phil. iv, 11. Does such a sentiment really come from any one who has not experienced the sanctifying power of the Holy Ghost? I think not. It is to be admitted that Christians, even in the commencement of their course, feel a great degree of submission and reconciliation to God's will and providences, as we have elsewhere stated; but it occurs to my mind that there is quite a difference in *submitting* to his providences, and being *perfectly contented and happy* under them in their afflictive forms, to use a human expression.

For instance, a wicked man is very greatly afflicted when in the providence of God death takes away his wife or child; but he seeks to allay his sorrow by some temporal means, suppose his money, the society of his friends,

mirth, journeying, or something of this nature. The ordinary Christian, upon the occurrence of such a providence, is also often greatly afflicted, and his heart is all broken up. The event looks dark to him; he tries to *see* a reason for such a terrible blow, but he tries in vain. At last, wearied and disconsolate, though not rebellious, he goes to the Lord with his burden, and here he finds a kind and fostering hand that strengthens and upholds him in his hour of desolation. He is afflicted in heart, and yet he has comfort. Between these two characters it is easy to see there is a vast difference.

But that our object may be accomplished in this reference, let us bring to our observation the sanctified believer under these circumstances. Let death enter the dwelling of such a person; let a husband, a wife, or a child fall by his relentless hand, and what a pleasing, cheerful acquiescence is there upon the part of a person, who receives all events as coming from the hand of God. A deep, unruffled peace pervades the heart, and causes a peaceful, holy serenity to beam forth upon the countenance. No *wishing*; no regrets; no gloomy forebodings; no superstitious whims to be gratified; no disconsolate heart here.

Madame Guyon, a French lady of the most eminent piety, says in reference to the death of

a dearly beloved son, "I saw the hand of the Lord so clearly *that I shed no tears*." And again upon the death of a most beautiful and remarkable little daughter, "She died of an unseasonable bleeding. But what shall I say?—she died by the hands of Him who was pleased to strip me of all." Here is a very striking instance of consecration and faith.

It is true in all such cases that the smitten one was loved, but loved for God only, and it was loved only as God loved it (our instinctive, natural, family feelings excepted, and these properly disciplined); and a soul under such circumstances, in such a state of grace, would look at the dissolution of a companion or a child, very much as God would look at it. And would God be bereft of *peace?* would God in heart be afflicted? would God in any way be enervated? of course not; and yet no one would dare to assert that he loved the deceased less than any earthly friend ought to. Let us be distinctly understood here. What we wish to say is, that a soul in entire union with God, entirely consecrated to him, which is the case with the fully sanctified, when called to pass through any trial will receive that trial as coming from God, at least permissively, and as a consequence will consider it a revelation, for the time being, of the will of God. And what-

ever is the will of God is God's choice; and whatever is his choice, is that which will result in the greatest possible good to all concerned. Now though it may be an affliction, humanly speaking, to one of God's dear children (and we know that he does not love to afflict them, and never does unless for their good, or his own glory), yet he permits it to be so, he *wills* it to be so, and all beings who are consecrated to him *will* it to be so too, *because he does;* and it will not alter their feelings, in the least, that they cannot see the reasons as he does, for they trust his judgment and wisdom in preference to their own, assured that "the judge of all earth will do right."

The main difference between the justified and sanctified believer, in all such cases, is this. The former loves because of the *earthly tie* that exists among friends, as parent and child; but the latter, though he loves in this way, has a much higher affection, i. e., he loves his friends *because God has created them, and loves them too.*

Another reason why the one character is so much more afflicted by these trying providences than the other is, the one has never made any proper calculation on giving up the object of his affections; or better expressed, has never consented to do it, but has always *desired to*

retain it. He has a plain *choice;* he *wishes*, he *hopes*, and *prays* to be permitted to *keep it.* And in many, perhaps most instances of this kind, there is no higher motive for these feelings than *natural affection.* But the other when making out his act of entire consecration, (which is always implied in a state of entire sanctification), did not fail to put into it his friends, either to *live* or *die*, just as God should will, without any choice or anxiety on his part. And this was not done from the selfish idea, that if he neglected to give them thus to God he might lose them; but because he knew and felt that God had a thousand times better claim to them than he had; and he further knew, that if God should take any one or all of them away, it would be for some real good, though perhaps unseen by him.

Since then this last named character has lain all he has upon God's altar, friends as well as every thing else, he is prepared by this act and the grace that follows it, to receive cheerfully and calmly any event that God orders; and all that God orders is alike to him. "Shall we receive good at the hand of God, and shall we not receive evil?" says the patient Job to his wife. Job ii, 10.

A person in such a state of mind could no more choose to have a friend live independ-

ently of the will of God, than he could choose to have one die. See Romans xiv, 8. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." Here we are plainly taught that to the consecrated man's mind life and death are all the same. And under such circumstances he could no more be disconsolate at a friend's death than he could at the continuance of his life; because whatever takes place in connection with the life or death of his friends is, so far as he is concerned, an expression of God's will; and that will to him in all things is the same. We find a degree of this spirit in Eli the priest, when he was told by Samuel what the Lord was about to do with his wicked sons. "It is the Lord," he says, "let him do what seemeth him good." 1 Sam. iii, 18. Having such an union in will as this with God, if a person is sick, he rejoices in the very pain he endures, because he is doing and suffering the will of God; if he is well, he rejoices for the same reason; if he lives, he rejoices, for here comes a revelation of that adorable will; and if he dies or his friends die, still he is happy, he rejoices inwardly, all—all for the reason that his ruling desire and prayer is, "Not my will, but thine be done!" And hence the apostle exhorts

us to "rejoice evermore," "in everything give thanks."

The meek Fenelon, to whom we have before referred, once had committed to his care, as a pupil, the Duke of Burgundy. After they had formed the strongest attachment to each other, it pleased God to remove the pupil by death. To show the depth of consecration exercised by the teacher, we quote his own words delivered at the funeral in the presence of the nobles. He says, "There lies my beloved prince, for whom my affections were equal to the tenderest regard of the tenderest parents. Nor were my affections lost; he loved me in return with all the ardor of a son. There he lies; and all my worldly happiness lies dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds be the turner of that straw, in opposition to the will of God." This was the spirit of consecration in connection with the death of friends; but alas! how few possess it.

We ought to remember, however, that the spirit of submission and consecration extends to all our affairs, as well as to what are commonly called the afflictions of life.

Let us look at this subject in another light, for the spirit of selfishness has woven itself, like the nerves of the body, into every part of

our fallen nature. We often hear Christian people, and even ministers of the gospel, expressing great delight at the prospect they enjoy of soon getting out of this "troublesome world," as they call it, and of getting home to heaven. They don't care, they tell us, how soon they die; the sooner the better, they long for the time to come, for in the language of a chorus which is often sung,

> "We have such trials here below,
> But there are none in glory."

We do not question the sincerity of these persons, nor the truth of their statements, nor do we in any way doubt the facts contained in the lines above quoted; but we do most sincerely question whether these persons have progressed so far in Christian experience as is their privilege and indispensable duty.

It is very true, that when a person is really a child of God, it sometimes requires much more grace to be willing to live than to die. Death is a terror only so far as life is connected with disobedience. "The sting of death is sin." When a person is happy in religion, he is not afraid of death. When such a one thinks of the joys of the heavenly world and the trials and crosses of earth, the natural desire will be to die and go to rest. A person who has much

affliction, persecution and temptation, requires much more of the spirit of consecration, to be willing to live, and labor, and suffer, than he does to die and go where tribulations never come.

The entirely consecrated soul will always ask under such circumstances, "what is the will of God?" If it should be God's will for it to stay here, in the midst of the greatest bodily and mental privation, and labor and wear the body out in saving souls, or any other work, it would *rejoice* at the privilege of making the sacrifice, and even forego the joys of heaven a great many years for the sake of the will of a Being whom it loves above every thing else. Take the case of angels in heaven, for instance. Their joy is full. The place could be no better adapted than it is to promote their happiness. Heaven, of all other places, is the best one for them to be joyful in, with this exception—viz: *that God does not appoint them to any other place.* But if he should desire one of them to go and carry a message to, or perform any service among the miserable inhabitants in the regions of the eternally lost, then heaven itself with all its joys, could yield them no delight in comparison to the bliss which would be afforded them in descending into those regions of despair, in obedience to the will of Him

whose glory they seek, and whose mandates they delight to obey; for descending there in conformity to the will of God, would be to take Him with them, and this of course would make it to them a heaven.

> "Thy gifts alas! cannot suffice,
> Unless thyself be given;
> Thy presence makes my Paradise,
> And where thou art 'tis heaven."

O thou princely Jesus, what joy, what peace, what unspeakable bliss does it produce in all intelligent creatures, voluntarily to obey thy will! Heaven itself—the nightless home of God, the residence of angels—could afford us no real happines if we should go there *against thy will.* The want of thy approving smile would rend our souls more dreadfully than a residence in hell, if there we could realize that *that thou hadst sent us.* O thou Lamb of Calvary, thou insulted, neglected and crucified Redeemer, who hast endured such amazing grief to purchase salvation from sin for us, and to bring us into reconciliation and union with thyself, when shall we learn to love thee as we ought, and long to do and suffer thy blessed will more than we long for life or heaven? O for a new baptism of the Holy Spirit! O for a fresh application of the all-atoning, all-cleansing blood

of Jesus! O for the fullness of the Saviour's dying love!

"Go then, earthly fame and treasure;
Come disaster, scorn and pain!
In thy service pain is pleasure,
With thy favor, loss is gain.
I have called thee Abba Father,
I have set my heart on thee;
Storms may howl, and tempests gather,
All must work for good ot me."

The following from one of Madame Guyon's poems, illustrates in very forcible language the sentiments here advanced:

"To me 'tis equal, whether love ordain
My life or death, appoint me pain or ease;
My soul perceives no real ill in pain;
In ease or health no real good she sees.

"One good she covets, and that good alone,
To choose thy will from selfish bias free:
And to prefer a cottage to a throne,
And grief to comfort if it pleases thee.

"That we should bear the cross is thy command,
Die to the world, and live to self no more;
Suffer, unmoved, beneath the rudest hand;
When shipwreck'd pleased, as when upon the shore."

CHAPTER X.

THE SANCTIFIED PERSON PERFORMS ALL HIS TEMPORAL ACTS IN GOD'S NAME.

8. Another proposition which we are about to state for our consideration, as being implied in entire consecration is, that every act which is consistent with this state, is performed for God and only for God, whether it be eating or drinking, working or resting, frowning or smiling, visiting or staying at home, or acts of direct devotion—praying, speaking, singing, &c.

The Bible warrants this statement: "Whether therefore ye *eat* or *drink*, or *whatsoever* ye do, do *all* to the glory of God." 1 Cor. x, 31. I suppose it is generally admitted that it is our *duty*, as Christians, to live in this way; but it will be found upon examination that but few do it. In most instances these things, especially the seemingly unimportant ones, are done to gratify a certain feeling in the performer, without any direct reference to God. For instance, many persons are in the habit of eating to merely gratify their appetite for food—a

lawful appetite to be sure. A holy person takes comfort in eating, but he is nevertheless governed by a motive infinitely higher than the present gratification it affords. He has respect in the quantity and degree of his food, to life and health, that God may be glorified in his body. The same remark may be made of sleeping, working, economizing, buying, and selling; all these should be done for God. But most Christians purchase goods, sell produce, loan and borrow money, etc., without any particular recognition of God, farther than the principle of honesty or justice between man and man is concerned. It is, however, very different with the person who enjoys the "fullness of the blessing of the gospel of Christ." In the simple and expressive language of scripture, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii, 17. This is his rule. He applies it to every thing that he does, even the minutest affairs of life. Is he, as the head of a family, called upon to correct or punish a child? he does it for God. Does his family need food or raiment? he provides them in God's name. Is this person the mother of a family, and as such appealed to for help and sympathy by every child in the house many times in a day? she receives these

various calls as coming under the direction of an all-wise Providence, and discharges her various and almost unending duties, with untiring zeal *for God, and in his most holy name.*

It is related of Mrs. Palmer, a lady who has experienced much of the deep things of God, that from the time when her soul was admitted into full gospel liberty, "she felt that the honor of God was as much concerned in judicious, external and internal household arrangements, as in closet duties." She thought much of the the two verses from the last chapter of the prophecy of Zechariah, a part of which we have selected as a motto for this book, which the reader will do well to refer to. "By this she observed, that there was nothing with which she had a right to do that was either *too high* or *too low* to be inscribed with '*Holiness unto the Lord;*' and she resolved not to give her approval to, or to permit her *time* to be absorbed with, any pursuit that would not unequivocally bear this inscription. Again it is said of her in reference to this same subject, that "she felt that the divine requisitions could not be complied with, without taking the most minute things, as well as those regarded as of the greatest magnitude to God. It was her habit to decide the matter thus: 'Is this of as much consequence to me as a hair of my head?

If so I will make my request known unto Him who hath said, 'The very hairs of your head are numbered.'" Such was the conduct of this handmaid of the Lord, but how few act upon this principle!

If a man enjoying this grace, is engaged in business pursuits, he is not only *strictly honest in his dealings*, but he pays great attention to the temper of his mind, the state of his heart while engaged in these things. Has such a one labored hard and become weary? he takes the necesary rest in God's name, and sees to it that the state of his soul is such as will please God. By the state of the soul is not meant any particular emotion, but union with God, entire consecration and full faith.

It will be remembered that the difference between the unsanctified and sanctified believer, is not the difference between a wicked man and a Christian; this difference is frequently more external, while that pertains to the state of the heart; or in other words, the wicked man is often dishonest in his dealings, buys too cheap and sells too dear, and all he guards against is dishonor or detection. The converted man disclaims such a mean spirit, and openly and above-board deals as he would be dealt with; he sells fairly and buys fairly, and that not for the purpose of securing the applause of men,

but from a religious motive—from the fear of God; or what is the same thing, because this course is right, and the other is wrong. And as such a man returns from market, how cheerfully he sings his Maker's praise—how quiet and approving his conscience! He feels that the blessed religion of Jesus Christ has a hold upon his heart, and influences his actions among the children of men. Surely this is a triumph of grace. But the man who is in the enjoyment and possession of gospel fullness, has not only felt *this* triumph of grace, but has "followed on to know the Lord" yet more fully. He not only acts uprightly, deals fairly and conscientiously, but he adds to all this the very important element of doing *all for his blessed Master* He does nothing, indeed, *for himself.*

It remains to be said, that upon the principles of Moral Philosophy, the moral quality of sane voluntary action lies in the intention. It will accordingly be discovered that this principle changes the whole character of an act. Not indeed the character of the honesty or dishonesty of the act, so far as man is concerned; but the character of the *act itself* as considered in connection with the relation existing between God and man

The want of this element accounts for the

fact that ordinary Christians, who are engaged in worldly pursuits, lawful in themselves, too frequently, and even generally realize that their devotional feelings are abating; so that after a week spent in labor and business, on Sunday morning they discover that a coldness almost amounting to indifference, has stolen over them. Hence we often hear Christians whom God in his providence has called to engage in the ordinary affairs and duties of life, complaining of their coldness and stupidity, and excusing themselves in the matter, "because they have to work so hard, are so constantly engaged in worldly matters that they have no time for devotion."

The difficulty is not in *what* they are doing (if they engage in lawful pursuits only), but in the *manner* in which they engage in it. God never calls a person to engage in anything that necessarily draws his mind and heart away from himself. A *duty* is a *duty*, be it what it may (and every act that God's providence enjoins upon us is a duty at the proper time); and when engaged in *one* duty, we should be just as devotional in our feelings as when engaged in *another*. Thus when I buy a coat I ought to discharge that duty just as much for God, and in the same temper of mind, as I would speak in a class or assist in a prayer-

meeting. And if I do this, I can see no reason why the performance of *that* duty may not add to the devotional state of my feelings, as much and as surely as prayer or any other direct devotional exercise. An apostle says, "whatsoever is not of faith is sin," that is, whatsoever *we believe* hinders us from serving God acceptably, to us that thing is necessarily sinful; and if we engage in it, we shall do it against conscience, and of course disastrous results will follow. And if then we *believe* any lawful employment in life has the effect to destroy our devotional feelings, we may expect that we shall lose ground until our faith is corrected, or we renounce the business.

But we remark again here, that *whatever* God calls us to do, it is *right to do* at the proper time; and when that time arrives it would be wrong in us to put off eating, sleeping, buying or selling, and absent ourselves from such duty, even though we should retire to attend worship, unless we had the assurance that God, for some reason, had granted us such liberty.

An incident in the experience of Mrs. Palmer, to whom we have referred the reader on a former occasion, serves to illustrate the remark last made in reference to *what* may be considered duty, and the *time* of discharging it.

It seems that in the providence of God she

was attending a camp-meeting. Being quite extensively known as a person versed in the truths of holiness, and able consequently to instruct others in the way, she was almost constantly engaged in conversation for a number of days, so that, as she expresses herself, she "began to long most ardently for an opportunity to get into the secret presence of the Lord." The multitude of people soon made it apparent that she could not enjoy such a privilege in her tent, and she attempted to secure it by retiring. Wherever she turned her steps she met some one ready to accompany her, and anxious to converse on this subject. Feeling that her ability to be useful must soon cease, unless she could *secretly* commune with God, she turned once more to her tent, *determined* to enjoy it there, though she could be only a few feet apart from others. Scarcely had she seated herself before a dear sister came and told her that a certain lady wished instruction upon her favorite topic. Disappointed and somewhat discouraged, perhaps, at the prospect of secret devotion, she arose to follow her friend, exclaiming as she did so, "*Oh dear.*" Upon entering into conversation with the enquiring friend, she discovered that she did not enjoy the assistance of the Holy Spirit which she had been accustomed to upon such occa-

sions. After the friend had retired, she inquired the reason of this, of God, and very soon saw that she, though ignorantly, had been endeavoring to enter into her secret place *in opposition to the providence of God*. She saw that in the order of providence, *this was God's time to teach and exhort to holy living*, to scatter the holy leaven, leaving God to take care of the state of her own heart, for the time being, and instead of this she had attempted to take a different course.

We may learn from this incident, that it is not necessary for us to be constantly engaged in public worship or secret vocal prayer, in order to maintain a deep spirit of devotion. A true spirit of devotion can be cultivated and maintained amid the dazzling scenes of the royal court, in the hurried and often vexing affairs of life, in prison, on a sick bed, in the store, on the farm, in the kitchen, in a vessel, on the rail-road, *or in any other place* where God's providence places us, *provided always* that we attend to these things in his Holy name, and alone for Him. Time spent in a prayer or conference meeting, at the family altar, or in the closet, can never increase our feelings of devotion, unless we perform those duties in and for God, or what is the same thing, in a proper state of heart. "God is a Spirit, and

they that worship him, must worship him in spirit and in truth." And the same state of heart that will make a prayer or class-meeting, or any other direct devotional exercise, a means of increasing our spirituality, will also make any and every other duty a means of accomplishing the same thing; for it does not depend upon the nature of the external duty, but upon the *manner*, *the state of heart* in which such duty is performed.

It is scarcely necessary for me to remind the reader that this is not the view of the matter that is generally entertained; nevertheless, I am fully persuaded that it is the scriptural view. Paul wrought with his own hands, that he might not be chargeable to his brethren, but he never intimates that it had been the occasion of a spiritual stupor or coldness. On the contrary he seems to have derived new vigor and force, morally, from the very things that many Christians in these days, present as a lawful excuse for barrenness and spiritual lethargy. Can any one doubt that the only difference is in the manner, or the state of mind in which these several duties are performed?

And now, dear Christian reader, let me ask what it is that hinders you from living thus? i. e., if you are not living thus. Can you take the position that such a thing is impossible?

I conclude that you can not. As a Christian, have you any right to have any interest separate from Christ? Are you not a *servant* of God? Did you not enter into a solemn covenant with him, at the time of your adoption, to be forever his? Are you not a member of his body—his real church? As such, do you not sustain to Christ the relation of a wife to her husband? Surely the Bible thus represents the church. And this being the case, is it not a breach of your contract to take up a separate interest in any particular? If you are a Christian, you have—you can have, innocently, but one business, and that is to serve Christ. You must renounce every thing else, or Christ will renounce you. You must impress every stroke you strike, every bargain you make, every meal you eat, and every word you speak, with Christ and his spirit. There is no choice for you, but to do this or offend God. You are the representative of Christ upon earth, and as such you must not bring a reproach upon him, by being worldly, selfish, covetous. Every dollar you earn or acquire should be for God, and before you spend one such dollar you should ask his advice, and then spend it in his name, or just as you think Christ would have spent it.

O will you commence this course *now?* Will

you *immediately* enter upon this new and holy way? Do you say you are not qualified? Let me tell you solemnly, that *time* will make you no better. You are a helpless creature, it is true; but Christ is your strength. Fly to him; he can, he will, in a moment, as readily as in a year, qualify you to follow him.

"All the fitness he requireth,
Is to feel your need of Him."

O let me entreat now—yes, *now, this moment*, ere you grieve the Holy Spirit quite away, make the resolve to be fully his. Lay yourself upon his altar, a living sacrifice, ready to *live* or *die* as he may chose for you. Renounce the world, self, sin, indulgence, procrastination, fears, doubts,—renounce them forever, and fly to Jesus who will embrace you in his arms of Infinite love. Look not back, let the dead bury their dead, but O, for your soul's sake, for the honor of God, for the good of your fellow-men, let me entreat you to follow the Lord Jesus in all things. Amen.

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be;
Perish every fond ambition,
All I 've sought, or hop'd, or known,
Yet how rich is my condition!
God and heaven are still my own."

CHAPTER XI.

PERFECT LOVE DELIVERS FROM FEAR.

9. ENTIRE sanctification is a state in which the presence of God is much more immediately and sensibly realized, than in any former state.

One of the first impressions that is made upon the mind of a person on entering into this state, is the exceeding nearness of the Deity. It is quite common to hear them exclaim, "O how near God is to us!" *He is right here, all around us!* "I never experienced such a *nearness to God* before!" It is not difficult to find a reason for this.

It is a well known fact, that the unconverted person is at a very great moral distance from God. According to the principle laid down in the scriptures, men's *iniquities* have separated their souls from God, and their *sins* have hid his face. Isa. lix, 2. This is not an *imaginary* but a *real* distance; and it is not only a *real* but a *sensible* distance. None can be more sensible of God's absence, or rather none can be more *unconscious* of his presence than the sin-

ner. His sins have created the distance, and by long persisting in them he has so increased it that he scarcely recognizes God, unless it be in some extraordinary event or in time of some imminent danger. That this is a true statement of his condition experience and revelation abundantly teach.

Now upon the conversion of a sinner, God seems to be infinitely more near than he formerly was; and for the reason that sin, the element of separation, is, in purpose, abandoned. The converted individual often recognizes God in his works, especially when he is under the influence of strong emotions. Such, however, has been his former distance, and such has been his consciousness of that distance, that in his converted state, unless when under the influence of joyful emotions or some other mental excitement, he recognizes God's immediate presence only with some considerable effort. Many of his acts testify to the fact, that the immediate presence of God, is not a living, abiding and constant matter of consciousness with him. Among the acts alluded to, which go to prove the assertion just made, may be mentioned his weakness of faith, his excitement and fear in times of personal danger and exposure. The case of the disciples crossing the lake which we have before alluded to, is a proof

of this fact. Most persons who are in the incipient stages of the Christian religion, feel a want of perfect security in hours of danger; say in a thunder storm, when exposed to dreadful diseases, the ravages of wild beasts, or when threatened with assassination or assault, by wicked and angry men. In such instances they evince the fact, that ordinarily they do not recognize God as being constantly near them.

And how many persons there are who are enslaved and perplexed with fear, that in the general give evidence of being soundly converted. You have perhaps been acquainted with people, females particularly, who were afraid to go out of doors in the night. Indeed I have known *men* to be thus timid and superstitious, and men too, who, in the ordinary affairs of life, exhibited much of the spirit of Christ. Their faithfulness in attending upon the means of grace, their peaceable dispositions, their solemnity, and in fact their general conduct all go to prove that they are the children of God, and yet they are so much inclined to doubt, have so little realizing sense of the immediate presence of God, that they are often the subjects of the most perplexing natural fears.

It is not our intention to teach that all who are not the subjects of these fears are in a state

of sanctification; certainly not, for there are many who are naturally bold, who are not fearful even in their wickedness; but we wish to state, that *those who are fully sanctified* are delivered from all tormenting fear. They are not the subjects of natural or spiritual fear, excepting such shocks as are purely instinctive, and which are not under the control of the will. We support the statement here made, by a passage from the fourth chapter of first John; "There is no *fear* in love; but *perfect love*" (the very principle of which we are now speaking), "casteth out *fear:* because fear hath torment. He that *feareth* is not made *perfect in love*." The person who is fully sanctified, however, having been delivered from every sin—having opened his *whole* heart to Christ—having given himself by an irrevocable and everlasting covenant of consecration *to God*, and having been assured, by faith, of God's acceptance of him and all pertaining to him, has been brought into a relation so intimate and so near to God, as to be able, so long as he sustains this relation, under all circumstances to recognize God as his immediate defender and preserver.

Should such a person, in the providence of God, be exposed while upon the water in a storm, with a calm and trustful heart he confides in God; and not in him afar off, but im-

mediately and fully present in all the power of his eternal Godhead. I remember some where to have read an account of the following incident, which serves as an illustration of this subject. A certain gentleman and his wife were taking a voyage upon the sea. In the course of the voyage there arose a most terrific storm, and to all human appearance the frail vessel would be dashed to pieces, and all on board perish in the water. In this time of general consternation and fear, the lady being among the affrighted, met her husband; but imagine her astonishment when she discovered that he was calm and unmoved by the imminent peril. She immediately accosted him, and inquired if he was not alarmed. To answer her question he drew from his pocket a large knife, and raising it as if to plunge it into her bosom, inquired if she was not afraid; upon wich she replied no! Asking her the reason for not being afraid under such threatening circumstances, she replied, "*My husband holds the hilt!*" Well says the husband, "*My God directs the storm!*" Here was faith. Here was a man who felt the presence of God. If wicked men or wild beasts assail such a man, he feels secure, for at his side dwells the Omnipotent Jehovah, whose presence and power can restrain wicked men and devils.

And this is not a chimera of the brain, but an everlasting truth. Daniel felt the force of this truth when in disobedience to the king's command, he bowed with holy reverence before Him who holds the destinies of the universe in his hands. Shadrack, Mesheck, and Abednego knew its power, when they stoutly and repeatedly refused to bow their knees to the image which was erected for worship by the impious Nebuchadnezzer. Paul, Wesley, and hundreds of others, felt this soul-inspiring truth, *the immediate presence of God*, when in the face and eyes of the greatest danger, in the absence of all human protection, they stood unmoved and fearless before their inveterate foes, and proclaimed the sentiments and doctrines of the adorable Jesus.

It is related of Fenelon, that in the time of war, in his own diocese, he made it his principal business to provide for the destitute, the wounded, and the dying. And such was his consciousness of the presence and protection of God, that he would go out on his errands of love and mercy without any human protection, not even a passport, among the contending and angry armies, and so far from suffering any violence from them he invariably received their kindness and favor.

How beautifully these incidents accord with

the sentiment expressed by Solomon; "The wicked flee when no man pursueth, but the righteous are as bold as a lion." It is stated by our Saviour himself, that "Blessed are the pure in heart, for they shall see God;" and it may be remarked that this nearness is one reason why they are enabled to see him, and this sight of him so near to them makes them bold in him. Their language is, "The Lord is my light and my salvation: whom shall I fear?" "Because he is at my right hand I shall not be moved." "The Lord is the strength of my life: of whom shall I be afraid?" "Though an host should encamp against me, my heart shall not fear." And the cause of this remarkable state of mind is, first, the purity of their purposes, for as David expresses it, "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple;" and second, the assurance following: "For in the time of *trouble* he shall hide me in his pavilion: in the *secret* of his tabernacle shall he hide me; he shall set me up upon a *rock*. Ps. xxvii.

One remark before we dismiss this subject. A person thus conscious of the presence of God always feels *secure*, but he does not always know that he shall be delivered in time of danger, from

bodily suffering or death. Many of the martyrs felt this same truth, and were possessed of the strongest faith, and yet suffered and died. But the reason why they, in such times, are unmoved, is because they know that God is present, controling all the affair, and that if he suffers them to fall, it is all for the best, and they are still calm and trustful. They leave the event entirely in his hands, and are, in the language of the Bible, "careful for nothing." Let the result be what it may, their knowledge of God's immediate presence makes them feel that "All things work together for good, to them that love God."

Reader, do you enjoy this great salvation? Do you, moment by moment, recognize the precious presence of God? Do you do this without effort? Is it a truth verified in your experience? If so, happy are you. You are free from fear and anxiety in reference to the unborn future. If so, you dare not sin in thought, word, or deed, for no man would sin did he see God before him. If you do not thus see God, O how dangerous your state! How many trials overwhelm you! How many hours of fear and care you experience! Let me entreat you to seek this state, and seek it now!

The following poem which was written by Madame Guyon, while she was in prison for

her piety, is an illustration of the presence of God with the sanctified soul:

"Strong are the walls around me,
That hold me all the day;
But they who thus have bound me,
Cannot keep God away:
My very dungeon walls are dear,
Because the God I love is here.

"They know, who thus oppress me,
'Tis hard to be alone;
But know not, One can bless me,
Who comes through bars and stone:
He makes my dungeon's darkness bright,
And fills my bosom with delight.

"Thy love, O God! restores me
From sighs and tears to praise;
And deep my soul adores thee,
Nor thinks of time or place:
I ask no more, in good or ill,
But union with thy holy will.

"'Tis that which makes my treasure,
'Tis that which makes my gain;
Converting woe to pleasure,
And speaking joy from pain.
O, 'tis enough, what e'er befall,
To know, that God is All in All.

CHAPTER XII.

SANCTIFICATION A HELP IN ASCERTAINING GOD'S WILL.

10. This state implies, among other things, a better acquaintance with the will of God, than any previous state affords; and this is, in part, a natural result of the exercises preceding this state, one of which is entire consecration.

This work has, no doubt, a direct influence upon the case under consideration; for says Paul to the Romans, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," &c., "that ye may *prove what is that good, and acceptable, and perfect will of God*." Rom. xii, 1, 2.

To determine what is the will of God concerning us, is one of the most important, as well as most difficult exercises connected with religion, especially to the beginner. But this exercise becomes much more difficult when, for any reason, a person neglects to follow God's Holy Spirit in the solemn work of entire con-

secration. When a person thus follows the Spirit and,

> "Gives up all through Jesus' power,
> His name to glorify,"

it becomes comparatively easy to determine, with a great deal of accuracy, too, what the will of God is, even under the most difficult and trying circumstances. Says the Psalmist, "The meek will he *guide in judgment:* and the meek will he *teach his way.*" "What man is he that feareth the Lord? him shall he *teach in the way that he shall choose.*" "The *secret* of the Lord is with them that fear him, and he will *shew* them his covenant." Ps. xxv, 9, 12, 14. Such then, is the assistance which is promised to the holy soul in ascertaining what God's will may be concerning him; and he does not fail to avail himself of this assistance.

But this is not all that may in truth be said in reference to this subject. A person whose heart has been cleansed entirely, has this help also to assist him in matters which are ordinarily doubtful. It is said, that "the heart is *deceitful* above all things; this, of course, we are to suppose has reference to the natural heart; but the reverse of this is true of the purified. Instead of leading its possessor *away* from God it will lead him to God. Coming as it does

from the Infinitely wise and Holy One, it will, by the power of attraction, turn towards him; and from this fact such a soul naturally becomes intimate and conversant with God, and of course can readily determine what is his will.

But once more. If from any cause a revelation of the will of God should for a time be withheld, this does not alarm or disconcert the sanctified person; for being in the possession of a strong faith, and being entirely in the hands of God, he *patiently* "stands still and sees the salvation of the Lord." And it always comes. God cannot be untrue. He cannot deny himself. He has planted this ardent and unquenchable desire in the holy heart to know his will concerning it, and he cannot pass by and leave such a soul in darkness. His answer is at hand, and all necessary light will spring up.

A remark here may be of some use in the matter before us. It is this. God will make known his will either through his word, his providences, or through some of the faculties of the human soul. If it is to be made known through his word, it will be necessary for us to use our faculties in obtaining it there. Should he choose to convey a knowledge of it by his providences, it will still be necessary for

us to be familiar with those providences, and in connection with a sanctified and enlightened judgment, make them the interpreters of that will. But if God shall choose to make known his will through the medium of the judgment, properly prepared, rest assured that it will not be done by sights, or sounds, or manifestations, but by the proper exercise of its functions.

Now if we should wish to determine upon any act which we propose to perform, if we have no revelation concerning it in God's word, I suppose we could safely look to his providences in connection with a good judgment; and if we do not find any solution of the matter there, then with safety and in entire confidence, we may turn prayerfully to a consecrated, and enlightened judgment. But here we may meet with no particular revelation from God, for this reason, viz: we may already, and probably in most instances shall have our minds settled, if God wills, upon a particular course; or in other words, our judgment may direct us already, to do thus and so. Now if the course that our judgment sanctions, is the right course—the course that God wills us to pursue, then of course we are not to expect anything more from him. Under such circumstances, if we receive no more light from God, the course that our judgment marks out, is to be considered a

revelation of God's will, in the matter concerned. And if we are fully consecrated, have no separate will of our own, and then propose to follow the dictates of the judgment, if that course should not be in accordance with God's will, he will interrupt our plans by some of his providences.

It is to be understood here that God's providences can never come in conflict with his word; nor can the conclusions of a sanctified judgment ever contradict either his word or his providences.

One remark more remains to be made upon this subject: the state of the *human* will has much to do in ascertaining the will of God. Thus for instance; if a person has a *strong desire* to do a thing, such desire, it will be found, has a powerful tendency to bias his judgment, and interpret the providences and word of God in its favor, and possibly thus lead it astray.

The wholly sanctified person, however, is free from anything of this kind. He has no separate interest or wish of his own. God's will is his will, and all his care is to know the will of his Divine Master. This is his *ruling desire*—to know and do God's will. Whenever any act is presented for his consideration, he has no selfish propensity to gratify or passion to indulge, but his first cry is, "what would

God have me to do?" And he is sure to find out, for his "eye is *single* and his whole body is *full of light*." And having ascertained the will of God he follows it, *let his circumstances be what they may.* He does this too without regrets and sighs, for he has given all to God in his act of consecration.

What a vast difference there is in the state of such a soul and one constantly in suspense and anxiety in reference to what duty may be, often following his own weak judgment, which is frequently perverted by his own will, and almost constantly at war with the providences of God?

CHAPTER XIII.

TENDERNESS OF CONSCIENCE.

11. Sanctification implies a greater tenderness of conscience than is experienced in any previous state.

We alluded to this fact, in a very summary manner, in the sixth chapter of this work while considering our second proposition. The reader must not suppose from this statement, that we believe the ordinary Christian to be destitute of conscientiousness, for we believe the very reverse of this to be true; and hence the uneasiness which he experiences while remaining in an unsanctified state. I am sure that the difference between the impenitent and the regenerated man, upon the subject of conscience, is so great that there is no necessity of endeavoring to point it out. It is a Bible, as well as an experimental truth, that the Christian, in the *smallest* sense of that term, is conscientious. While we hold this to be true, we also believe that the conscience of a beginner in religion is less tender than the more advanced Christian's.

The reason of this is quite plain. In the first place, as Dr. Wayland most clearly teaches, conscience, like the memory or any other intellectual faculty, or like the arm or any other physical organ, is strengthened by use and impaired by disuse. Hence it is that the wicked man's conscience becomes less and less acute, i. e., he abuses it—does not suffer its admonitions to be heeded. A Christian, however, as soon as he becomes a Christian ceases the abuse of this noble faculty, and permits its voice to be heard—its functions to be exercised. He not only does not abuse it longer, but he gives it practice—he seeks to improve it by repeatedly obeying its dictates. That such a course of conduct will improve the conscience, every Christian can readily perceive; and the longer it is thus exercised the more tender it becomes, until at length its sensibility becomes so acute that the least omission will produce more pain, than an act worthy of considerable censure would have done, in former days. Of course these remarks apply more particularly to such cases as may have consumed some time, in passing from a state of regeneration to a state of sanctification, or better expressed, where the work of sanctification has been rather gradual.

But from another consideration, we believe that the same exceeding tenderness of con-

science attends the individual, in whom the work of sanctification may have immediately followed conversion. This is the statement that we have now to make; and those who are familiar with a work entitled, "The Philosophy of the plan of salvation," will readily recognize the principle. It is this: *Conscience is governed by faith.* That is to say, a conscientious man will not voluntarily do a thing which he *believes* to be wrong, nor will he at all hesitate to do that which he *believes* to be right. And it is worthy of our notice, that it will make no difference whether the thing is right or wrong in reality, but if the man *believes* it to be so, this will govern his conscience.

To show the truth of this principle, the author of the work alluded to very properly asks, why a heathen mother, in obedience to her conscience, will drown her helpless infant, while the Christian mother would suffer the keenest remorse were she to perform the same act? The only answer is, the difference in their faith. The difference in the two, is in what they *believe* to be right—what they *believe* to be duty. It is not intimated here, that the faith of the two individuals has anything to do with ascertaining which of the twain are in the right. It is not a question about absolute right or wrong, but a question in reference to conscience. Nor

is it here asserted that the Christian mother has a more *tender* conscience than the other (though of course her's is the most correct), for as before remarked, that will depend entirely upon which has given the faculty the most exercise, and done it the least violence. But what we now desire to impress upon the reader's mind is, that whatever a person *believes* to be according to the word and will of God, if a conscientious person, he will be impelled by his conscience to do; and whatever he believes to be contrary to that will and word, his conscience will forbid him to do.

We have an illustration of this truth in the case of the Baptist people, and their opponents, the Pedo Baptists; (no disrespect is intended by this allusion). A person of the former faith would be dreadfully conscience-smitten if he were to have one of his children baptized in infancy, while the other would suffer no less compunction were he to neglect the same thing.

One person's conscience will admit of adult baptism by sprinkling or pouring, while another can only be satisfied with baptism by immersion. The difference in the consciences of the persons alluded to is wholly in consequence of a like difference in their faith.

Let us now proceed to apply what has been

said to the case under consideration. Our proposition affirms a greater tenderness of conscience of the wholly sanctified than of the ordinary Christian. Now if we apply the first rule relating to conscience here noticed, we shall find that, in the general, it supports our proposition, for sanctification, in our view of the matter, is subsequent to conversion, generally. But if this in any instance should not be the case, then as we have elsewhere stated (and we trust established by proper authority), the sanctified soul being in possession of a stronger faith than any other, we have a support to our proposition in the sentiment that "faith governs the conscience." Because the person who has a very strong faith in God, will go to him for instruction in all matters of duty instead of going to tradition, custom or human instructors. This being the case, he is almost, perhaps quite, sure to arrive at the truth; this will give him a *correct* conscience. Now from the fact of his strong faith in God, he is thereby induced to take *all* his acts to him, small as well as great, for sanction or disapproval, and the result is, he sees very small faults, in the estimation of some persons, to be matters of fearful magnitude and contrary to God's will, and such being his *faith* his conscience will [illegible] accordingly.

It is easy to see that a person under such circumstances as these will not only develop a correct, but an exceedingly tender conscience. This we affirm of the wholly sanctified person. An extract from the life and writings of Madame Guyon, upon this subject, may have much weight upon the reader's mind. She says:

"When souls have attained to this degree of religious experience, no fault escapes reprehension. If a soul, in this intimate nearness with God should be left to fall into any error or sin, it would be immediately thrown into the greatest confusion and inward condemnation. God being placed in the centre, and giving increased strength to the scrutinizing power of conscience, will suffer no such evils to be concealed. God becomes the incessant examiner of the soul; but still in such a way that the soul, moving in the divine light, can see and examine for itself. And if the soul be faithful in its entire resignation to God, it will discover that it is a thousand times more effectually inspected by an examination conducted in this divine light, than by the most vigorous scrutiny carried on in its own strength. The soul which thus places God in the centre, hates sin as God hates it."

We have no sympathy with the fanatical idea held by some, that it is possible for Chris-

tians to progress so far in religion that they will not notice small errors or faults. Some there are who pretend to entire consecration, but yet will attend parties, shows, amusements, church fairs and suppers, all upon the principle that if we in our minds connect God with what we do, then it becomes innocent. I remember to have been somewhat familiar with a case of this kind, where a fashionable church member who was quite extensively engaged in conducting a church fair, accused another, who from conscientious motives declined attending, *with a want of consecration*. Such persons it is to be feared, are going from the light instead of coming nearer to it.

It is much to be feared, that one reason why so many improprieties are practised by professing Christians in the present age, is a want of Holiness. Let the members of Christ's real church but once come into the full possession of this great salvation, and war, intemperance, slavery, fashionable parties, church fairs, covetousness, excess in eating, sleeping, and dressing, together with every other fleshly indulgence, will fall to the ground, prostrate and helpless! May our God hasten the day! It is a matter of great rejoicing that the church is waking up to this long-buried, long-neglected Christian attainment.

Reader, will *you* try it? Will you see what effect this grace will have upon *your* conscience? Possibly you may be living in the practice of some indulgence that wastes money, time, strength, talents, or health, of which you are not aware. Still the injury goes on; still you are losing ground, though in consequence of your ignorance of the thing, Christ continues to plead for your justification before God! But do you not hear the Spirit's voice urging you onward to greater attainments in the divine life? Then why do you delay? Can you consent to neglect the efficacy of the blood of our blessed Jesus for the cleansing of your soul! Must the Holy Spirit be rudely driven away from your heart! Let me appeal to your conscience, my dear friend; can you rest—can you sleep—can you be happy while you refuse to give your Saviour your whole heart? Perhaps you do not refuse; you "*only neglect*," as you say. But pray, how can you "escape if you *neglect* this great salvation?" It is enough to neglect it; we need not refuse or reject it. O take warning, and grieve the Spirit no longer; yield to the impulses of your conscience, and God will bless you.

CHAPTER XIV.

SANCTIFICATION PRODUCES CONDUCT APPROPRIATE TO THE OCCASION.

12. In a state of entire sanctification, the understanding is much more enlightened, and the soul is much more under the influence of the Holy Ghost than at any former period. As a result of this state of things, those who enjoy this grace *are more appropriate* in their demeanor to the circumstances surrounding them.

It is an undoubted fact, that sanctification, though an inward work exerts a powerful influence upon the external conduct. A want of this grace is often made known by the behaviour, as well as by the spirit or temper of an individual. "By their fruits ye shall *know* them," says the Saviour.

It is true, no doubt, that young Christians, especially, find themselves frequently deficient in conforming in their demeanor to the circumstances by which they are surrounded. That existing circumstances ought to be considered as providences of God, and as such be received

as indexes to his will concerning our decorum, none, probably, will doubt. At any rate, the scriptures appear to teach this doctrine, for says the apostle, "Rejoice with them that do rejoice, and weep with them that weep." Romans xii, 15. We are not, of course, to understand by this, that if the providence of God calls us into the company of trifling, thoughtless, and loose persons, for a time (which sometimes *may* be the case), we are to join with them in their unholy mirth; certainly not. We should rather draw an opposite conclusion, I think; i. e., we should be the more solemn, in order, if possible, to call to their minds the presence of God. This course David resolved to pursue. He says, "I will keep my mouth with a bridle while the wicked is before me." Ps. xxxix, 1.

Still there can be no reasonable doubt of our obligation to adapt our conduct, in some measure to the condition of affairs around us. Thus, for instance, when we meet for the purpose of united effort in some ordinary affairs of life,—say at a raising, or at an election,—we are not expected to behave as if we had met for preaching or prayer. Not that we are to cast aside solemnity, or our religious profession; but social conversation conducted with propriety and cheerfulness, would be quite proper on the

former, but exceedingly improper on the latter occasion.

Many persons, especially those who are in the lower stages of Christian experience, "babes in Christ," seem to be quite destitute of adequate conceptions on this subject. It is a matter that may never have arrested their attention particularly. They may be quite free from bad intentions, and deserving of forbearance and sympathy. But nevertheless you may see them at times entering into conversation, not unlawful in itself considered, but inappropriate to the occasion. In the chamber of sickness or death, some people, some indeed that we should be very reluctant to consider any other than God's dear children, may be seen laughing, jesting, and indulging in levity to such an extent, that instead of being a comfort to the afflicted, they are really a burden. And besides disturbing the feelings of others, the solemnity of the hour, and the sensible presence of Christ, and the Comforter, which is very much needed by sick persons and their friends, seem by this inappropriate conduct to be banished from the place.

It is sometimes the case that such persons are noisy in such places, which of course subjects sick persons to a great deal of unnecessary suffering, or some friend to the disagreea-

ble necessity of calling their attention to the subject. We can better excuse these things in the unconverted, though many of them are free from them; but Christians should pay great attention to the circumstances which surround them.

I have seen professing Christians (and possibly they were really such), upon funeral occasions, and in funeral processions, talking and laughing occasionally, as if they were barely taking a walk.

In many, perhaps in most instances, the ordinary Christian is often called to mourn over the inappropriateness of his conduct. He has, perhaps, spoken in a wrong place or at a wrong time, or he may have been too forgetful of his profession in his intercourse with men.

The sanctified believer has these things particularly under his notice. And it is not at all strange that he should have, for he has received the Saviour into his embrace as a permanent resident in his heart, in a fullness never experienced previous to his complete purification, and he has become so familiar with the voice and teachings of the Holy Spirit, that it never speaks unheard; and of course we should expect him to be more attentive to the so-called minute affairs of life.

But let me suggest to the believer, that this

cannot in the least excuse you. If you are not in possession of that grace that brings every member into subjection, you ought to be. If you remain without it, when you know it is for you, you will be held accountable for this neglect. God holds you responsible for not doing all that the greatest grace would enable you to do, for that grace is proffered to you. "Why stand ye here idle?"

13. Sanctification implies oneness of purpose, a freedom from vacillation, and less of the impulsive state of mind, than any former state does.

I suppose it may be set down as a fact, that all Christians have quite a large amount of stability of purpose in reference to one object, viz: they intend to continue in God's service, and finally get to heaven. Hence it is that in conference or class-meetings, you frequently hear them, especially young Christians, avowing their determination to make their way to heaven. They have as strong a desire to get to heaven as when they started in the cause, &c. Of course such determinations are *good*, very good; and they are highly satisfactory and pleasing to those who have some fears for the stability of these persons; and it is from this cause that you will generally hear a volley of hearty "amens," follow such a declaration.

We say that such purposes are *good* (certainly a very great advance upon the unconverted state, where the purpose is to gratify itself for the present, let the future be what it may), but good as they are, they undoubtedly belong to a certain experience, which I think is an incipient one, though not to be undervalued on that account.

While it is true that such believers are fixed in this purpose, it is also true, I think, that they are often quite unstable in their purposes concerning other things. For instance, they purpose to be more devout than formerly, to be more punctual in the discharge of duty, and to allow the world to have less hold upon their minds, &c.; and every such person knows how frequently he fails in carrying these purposes into effect. He resolves and re-resolves, but his resolutions seem powerless and inefficient.

It is far different with the sanctified person. He seldom makes such purposes. Not, indeed, that he is destitute of these graces, but he arrives at the same point (in this respect), by a different, more direct and less difficult course. Instead of making separate purposes relating to different states of mind, he makes *one* which covers the whole ground, and that purpose is, to do God's will for the present moment, and leave the future entirely with him.

This is the only purpose that he has! He lays very few plans, especially in reference to his spiritual concerns. All these are left to God. When a duty presents itself, he performs it, and is ready for the next. When that comes he meets it in the same way. He never *makes* duties, he never runs after them. All his purposes and cares are summed up in this one resolve, "I will do God's will when it is made known." Upon this his eye is fixed. He may be said to have a *single* eye. His heart is knit to the heart of Christ; he has the indwelling, sanctifying power of the Holy Spirit to keep him to that purpose.

But we stated that sanctification delivers us from vacillation. Not only is this true in reference to our purposes, but also in reference to emotions, duties, and devotions.

In reference to the emotive experience of ordinary Christians, it must be admitted to be true, that they are quite variable. Their joys are not steady and even. Their spirits rise and fall with surrounding circumstances. Sometimes they are wonderfully elated, but soon a corresponding depression of spirit follows; they are not *condemned*, perhaps, but *disheartened*. In their joyful season their spiritual sky was clear and serene, but soon dark clouds have gathered over them. They have been in

the habit of walking more by *feeling* than by *faith*, and now that they cannot feel or see through these clouds, they are, to a great extent, bewildered until this darkness passes away; and no marvel that in such times they go astray, perhaps *feel* wrong, impatient, or fretful. When this darkness passes away, which it is sure to do, they are again filled with rapture, often shouting salvation and glory to God *for deliverance from this darkness*. Now they *feel* well, and this impels them onward with astonishing rapidity. Family and secret prayer seem to be attended with new joys, and on they go till a rebuke from a brother, a disappointment, or some other cross or trial of faith overtakes them, and raises another cloud.

Here their vision is again obscured; their feelings go down; their joyful emotions are suspended, and a season of great darkness and sorrow must be endured. Such is the experience of thousands of Christians in reference to feelings of devotion and joy.

In a state of entire sanctification there is no such fluctuation. In this state, the soul does not walk by *feeling* or *sight*, but by *faith*—it *trusts in God*. If clouds were to rise and hide the sun from his eyes, he still *believes*—believes *that the sun shines*, though he cannot *see* it. He

believes that he has the benefit of the sun too, and though it may not be as light as when it was unobscured, yet by calmly and quietly using what there is, he is still able to get along. And besides all this, his *feelings* are not a condition with him. He does not pay so much attention to his *feelings* as he does to the state of his *heart*. He aims to do God's will. He eyes his glory. And if clouds, and darkness, and loud thunders will be more for his glory than sunshine, they are preferred by him. He does not depend upon clouds or sunshine, but upon God by faith. He desires to be in perfect union with him. Madame Guyon, in speaking upon this subject, illustrates the difference in the experience of the two classes of Christians referred to somewhat as follows:

"Christians in the ordinary degree of experience, may be compared to a pump. The pump has water; but the water is thrown out by effort, by the agitation resulting from exterior appliances. So common Christians have in themselves the water of life. But the life of Christianity as it exists in these Christians, develops itself and throws itself off, as it were, periodically and on particular occasions; under the reproofs of a Christian brother, under the excitement of a prayer-meeting, under the pressure of a powerful sermon, in the presence

and under the impulse of large eclesiastical and clerical assemblies, or under some other instigative pressure exteriorly applied. So that the life of which they are the possessors, although it is undoubtedly the true life, has not power enough to operate of itself, but may be said to be compressed or forced out of them. And those who are to be benefited, must be present at a particular time, with their pails and basins in order to receive that which is thus extracted before the outward pressure ceases.

"But Christians in a higher state of religious experience," she continues, "those especially who are in a state of assured faith and love, may be compared to fountains which flow out of themselves. In the language of the Saviour, 'the water which is in them, is a *well of water springing up into everlasting life*.' It is true, that like the waters of Siloa which came from the sides of Mount Sion, and which were pleasing to God and his people, they generally flow *softly*, but it is equally true, that they flow abundantly and constantly. And bearing life to others as well as having life in themselves, the trees grow and the flowers bloom on their banks; and when the weary traveler comes there he finds the cooling shade above, as well as the refreshing draught beneath."

The above metaphor serves to illustrate, very forcibly, this difference between justified and sanctified believers, viz: that the former are generally fluctuating in their devotions, while the latter are even and steady! Reader, do you recognize this difference?

CHAPTER XV.

LOVE FOR THE CROSS.

14. We trust that the reader will permit us to present one more thought upon this subject for his consideration. That thought is, the state of entire sanctification implies a love of the cross! It will not be necessary to detain the reader in giving a description of the cross, or in speaking of what it consists, for if a Christian he has met it so frequently as to become, in a great degree, familiar with it.

We have stated that in a state of sanctification there is joy in the cross, a pleasure in bearing it—a love for it! This is not the case, however, with Christians ordinarily; at least, it is not so with the majority. There is, in their minds, a great aversion to the cross, a trembling at its approach, a dread of its presence. I suppose this is because the life of nature is not fully dead in them; which life, we should remember, is destined, in the case of every faithful Christian, to be destroyed by the cross. And we will suggest that another rea-

son for this dread is, that in every Christian's case, this life has already pain from the cross.

We do not say that real Christians, even though they are beginners in religion, will deliberately fly from the cross, but we say there is a great dread of it; and it often appears to be so heavy that they sink under it. This is especially true of many young Christians. They do not intend to do wrong, they do not intend to disobey, but this life, of which we have spoken (and which is conveniently termed the natural life), is so strong in them, is so sensitive, that it seems impossible for them to stand up under the cross. This cross was to the Jews a stumbling-block, and to the Greeks foolishness; and wicked men in these days laugh and scoff at it, refuse to bear it, or go where the obligation to bear it is not felt. The Christian, of course does not pursue this course, he will not neglect his known duty for fear of the cross, certainly not often; but still it costs him a struggle to meet it. He does it, however, but he does it (in the incipient stages of his experience), *because it is his duty*, or because of the emotional feeling which such a course produces.

The soul that is really and fully consecrated to God *loves the cross of Christ*. Paul's testi-

mony upon this subject is, "God forbid that I should glory *save in the cross of our Lord Jesus Christ*, by whom the world is crucified unto me and I unto the world." Gal. vi, 14. I suppose this idea illustrates the saying of our Saviour,—"Take my *yoke* upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest to your souls. *For my yoke is easy and my burden is light.*" Mat xi, 29, 30. This yoke is easy, and this burden light only to such as are *willing to take it upon themselves*, voluntarily, of course. To those who endeavor to shun it, or who bear it reluctantly, its weight becomes intolerable. Indeed, it can only become easy in the proportion that the life of sense—the flesh, is denied, crucified, and dies.

We must remember, however, that it does not cease to be "the cross" to the sanctified soul because he loves it. The cross must be met with and borne, by God's people, as long as this life endures. But to the soul that is fully consecrated to Christ, lost to every other interest, and filled with love to God, the bitterest cup which may be presented to his lips becomes sweet, because God, the object of his supreme affections, desires him to drink it. He is out of self—he cares not for self—he is lost to self and to what self may love or desire,

and instead of that, God has become the all-absorbing object of his affections.

We find an illustration of the subject before us in the case of an affectionate husband or wife. A devoted companion loves to forego comforts for the sake of the other. Self-denial in such a case is a pleasure. Pain really becomes a gratification when endured for a dear husband, wife, or child. A fond wife can do without sleep, food, or rest, until nature is almost exhausted, and labor and toil for her husband, if his circumstances require it, and feel all this to be a pleasure; she *loves to do it.* It cannot be said, however, that because she does it willingly and joyfully, it is not toil. So the fully consecrated Christian has forgotten himself in his anxiety to please and serve Christ. It is not *self*, but *Christ* that absorbs his thoughts, as the wife does not think of self, but of the comfort and benefit of her husband. And it is in this intimate and dear relation that the Bible represents the church (and of course every individual member thereof), to Christ. Christ is represented as the bridegroom and the church the bride; and what reasonable service could the bridegroom ask of the bride, that she would not deem it a pleasure to perform, though the performance of that service might be attended with sacrifice and toil?

Certainly none, if she was properly devoted. Instead of dreading the trial, instead of pitying herself, and hesitating, and lingering, she would fly to perform that service, impelled by the most powerful passion of which any being in earth or heaven is susceptible—that of *unselfish love!* With a heart full of this pleasing affection, a husband or wife could enter a den of lions, a fiery furnace, or burn at the stake, for the benefit of the other. Nothing is too hard to do or suffer under such circumstances. And if our love is so potent when applied to earthly objects, what must it be when applied to our dear Redeemer? The sanctified Christian, can and will take "joyfully the spoiling of his goods;" he can suffer all manner of insult, calumny, and persecution with *pleasure*, and can deny himself of the luxuries, and even the necessaries of life if called to in the providence of God, and love to do it, and glory in it for the sake of Jesus, who has endured cheerfully so much for him. The truth of this assertion is abundantly attested by the history of every martyr since the days of our Saviour's residence on the earth. The following stanzas from one of Madame Guyon's poems show the state of her mind in reference to the subject under consideration:

"By thy command, where 'er I stray,
Sorrow attends me all my way
A never failing friend;
And if my sufferings may augment
Thy praise, behold me well content,
Let sorrow still attend!

"It cost me no regret, that she,
Who followed Christ, should follow me;
And though, where 'er she goes,
Thorns spring spontaneous at her feet,
I love her, and extract a sweet
From all her bitter woes,

"Adieu! ye vain delights of earth,
Insipid sports, and childish mirth,
I taste no sweets in you;
Unknown delights are in the cross,
All joy besides, to me is dross;
And Jesus thought so too.

"The cross! O ravishment and bliss—
How grateful e'en its anguish is;
Its bitterness how sweet!
There every sense, and all the mind
In all her faculties refined,
Taste happiness complete.

"Jesus, avenger of our fall,
Thou faithful lover, above all
The cross have ever borne!
O tell me—life is in thy voice,—
How much afflictions were thy choice,
And sloth and ease thy scorn!

"Thy choice and mine shall be the same,
Inspirer of that holy flame,
Which must forever blaze!

To take the cross and follow Thee;
When love and duty lead, shall be
My portion and my praise."

Having detained the reader considerably by our remarks relating to a definition of sanctification, we purpose to present for his consideration in the next place some thoughts upon a different part of the same subject.

Before we proceed, however, we beg leave to propose a few solemn questions, and offer a word of exhortation. If the foregoing statements are true, then it follows that sanctification is a most desirable state; and not only a state much to be desired, but it is a Christian's *duty*, as well as his interest, to seek after it earnestly. And now, dear reader, what are your objections to this doctrine? Is it a doctrine that the church of which you may be a member rejects and declares a heresy? Is there a prejudice to it in your mind? If these are your objections, let me ask you to look at the subject seriously once more. It is a fact that in many instances churches and individuals have both been mistaken. Look once more and see if you can discover anything unreasonable in this doctrine. You acknowledge with us, that the power of God is requisite to save an individual from *any* sin. You believe that men *must* be saved from *some* sins or they

will be lost forever. Well, if God can and does save from *one* sin, he can from *all* upon the same principle. *Submission* and *faith*, upon the part of man, and *grace* upon the part of God, are absolutely necessary to save from the guilt or practice of one sin, and the same things will save men from every sin, if applied to them. And you believe that we are happier, and pass through life easier when freed from what is commonly called our worst sins. By the same rule the less of sin we have the better we can live—or rather, the easier we can serve God. Let me ask you, as a candid individual, to test this doctrine, *try* whether it be true. If you cannot satisfy your mind that the Bible teaches it, then prove its truthfulness or falsity by actual experiment. This is reasonable. Chemists and philosophers ask you to do the same, and you do it. Jesus said, "If any man *will do his will*, he shall *know* of the doctrine, whether it be of God." The will of God is, that you immediately consecrate yourself, soul, body, and spirit, to him, and that you in faith leave yourself in his hands; now if you do this *in full faith*, you shall know whether there is power enough in the blood of Christ to save you from *all your sins*, or not. I feel, that as a Christian, you cannot refuse to do this. You ask the unbelieving sinner to do the same

thing. When you fail to convince him by the Bible, experience, or argument, of the reality of a change of heart, of the reality of the religion of Jesus Christ, then you tell him that if he will not believe upon all these evidences, to try it for himself: this is your appeal, and it is ours. We call upon you in God's name to lay aside your objections, and test it for yourself.

Possibly the reader may fully believe in the truth of the doctrine, but does not yet enjoy its blessedness. You may indeed never have doubted its truth. Let me inquire, then, what it is that hinders you from attaining to this grace as readily as any other person? Is there any infirmity about you that you make the occasion of hindering your ingress? If such is the case, you should remember that Christ "Himself took our infirmities, and bear our sicknesses." Mat. viii, 17. Grace can and has overcome all such things. Be your excuse what it may, you know that Jesus by the grace of God has tasted death for *every man*, and of course for *you*, *just as you are*—just as you are *now*. You are at this moment in a better condition to be fully saved from sin than you can ever make yourself by waiting, or by any other effort of your own. Nothing hinders you from becoming *eminently holy*, and becoming holy *now, but your own will!* If you will only sec-

ond the operations of the Holy Spirit, and put forth a vigorous resolution to be holy—cut off the right hands—pluck out right eyes, and do it *now*, you may immediately enter

> "The land of rest from inbred sin,
> The land of perfect holiness."

May God help you to do this. Your obligations to him require it—your hopes of heaven, the very pulsations of your heart require it—a world lost in sin requires it, and last of all, God your Maker requires it when he says, "Be ye holy, for I am holy." 1 Pet. i, 16. Let me entreat you, ere you close this book, ere you rise from your seat, ere the great deceiver has time to divert your attention, make the resolve to live henceforth *entirely* to God, and all heaven will rejoice, your own soul will swell with holy exultation, and God will add the welcome approval, "*Well done.*" In the name of our crucified and risen Jesus, try it, and try it now. May the language of your heart be,

> "Lord, in the strength of grace,
> With a glad heart and free;
> Myself, my residue of days,
> I consecrate to thee.
>
> "Thy ransomed servant, I
> Restore to thee thy own,
> And from this moment, live or die
> To serve my God alone!

CHAPTER XVI.

THREE VARIETIES OF CHARACTER CONSIDERED.

In order that our view of the regenerated soul may not be misapprehended, and lest the reader may conclude that we undervalue that state, because we place sanctification in advance of it, we have concluded to devote a few pages exclusively to a consideration of this point. We earnestly desire to avoid anything like a controversial spirit in these remarks, though of course we shall stand upon controverted ground. Our intention is to serve the cause of truth, though humbly; and in presenting three varieties of human character, we hope to succeed in convincing the reader that we do not esteem the conversion of the human soul a trifling or unimportant work.

The first variety of character that claims our attention, is that of the unconverted—the unregenerate sinner. It will be apprehended, I suppose, that we can say but little that is good of a soul in this condition. The Bible represents a man in this state as being "dead in trespasses

and in sins." Eph. ii, 1. Col. ii, 13. That is, he is destitute of real life; he is cold, inactive, and unfeeling, so far as relates to spiritual concerns. Such a man is entirely destitute of the love of God, as said the Saviour to the unbelieving Jews, "I know you, that ye have not the love of God in you." John v, 42. But he is not only destitute of love to God, but he is full of hatred to him and his law, for says Paul, "The carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be." Rom. viii, 7.

This is the dreadful moral condition of the heart of a sinner; and from such a *tree* what may we expect the fruit will be? From such a fountain what must be the character of the stream? Men who are in this condition, live and act just as their depraved hearts impel them to act; i. e., they live in the indulgence of their evil propensities, appetites, and passions, just so far as they have the ability to do so, only as they are restrained by external circumstances—popular opinion, civil laws, etc. They do not pretend to listen to the strivings of the Spirit, or the dictates of conscience, but treat these silent monitors with neglect, contempt, and scorn. Under the reproofs of the Almighty they "harden their hearts;" they "put far away the evil day;" "God is not in

all their thoughts;" their minds are "blinded by the god of this world," so that many of their sins they do not recognize as sins, and they see none of them to be as bad as they really are; and for those that they do recognize they plead some circumstance as a ground of justification or palliation. Thus it is that they endeavor to "cover their sins" from sight."

Such is the dangerous and lamentable state of a sinner, as described in the Bible, and illustrated by experience.

Out of this mass of moral putrefaction, God condescends, through the atoning blood of Jesus Christ, and the quickening influence of the Holy Spirit, to raise up children unto himself.

When a person of the foregoing character is regenerated he becomes a "new creature" indeed. The change is so great that he scarcely recognizes himself. He possesses a different nature. He is alive from the dead. He feels, he acts, his heart is warm with life: he looks upon sin as being exceedingly sinful; he is free from condemnation; he bridles his passions; he bears the cross; he loves God, and he "loves the brethren;" his purpose is to yield obedience to God's commands, as long as he is permitted to live.

His conscience has been quickened, and he now sees many things to be wrong which did

not appear so to him formerly. He loves to pray and to speak of God. He rejoices that he has a right in the kingdom of heaven. Whereas he was once blind, he now sees, and he wonders why all men do not embrace the Saviour. If he sins in any way, instead of justifying himself as he used to do, he confesses it, his heart is pained on account of it, he mourns, weeps, and prays over it, and never rests till God for Christ's sake, pardons him. One great difference between the unregenerated and the converted, is this. The former *purposes* to do wrong, he sins *deliberately* and with *premeditation*, not indeed for the *sake* of *sinning*, but because the gratification of his aptites and desires lead him in that way. He knows many of his acts are wicked, but he does not care; he consents to do them because he thinks it will prove a present gratification. The latter purposes *not to sin;* he never recklessly or deliberately runs into disobedience. If he sins, it is in a moment of excitement, from some infirmity from which he is not yet fully saved. The one is guilty of wicked intentions and recklessness, the other is called to weep over and regret his infirmities, faults, and weaknessess. The former, when awakened, prays for pardon for these evil intentions and acts, and a deliverance from these evil purposes of

heart; the other prays for a greater degree of deliverance from the power of sin, from the infirmities of the flesh, and for victory over the world. The former when awakened feels that his desires and purposes are wrong, and he asks to have them changed; the other knows that his have been changed, he knows that he desires and purposes to do right, but he prays for power to carry them into effect. Surely it may be said that "old things are passed away; behold, all things are become new."

Still, he is but a "*babe*." He has but little strength. He must be fed upon milk, for he is too feeble to receive meat. He needs constant nursing and care. He is easily elated and he is easily cast down. He is very ignorant; he knows but little of the power of the enemies that he has to contend with; he knows but little of God, of the Bible, or of himself. He finds himself in the dominions of a new King; but the government is so very different from the one he has just left, and the habits he formed there so averse to the principles prevailing here, that notwithstanding his preference for the laws in this new domain, and his hearty desire and purpose to obey them, he frequently finds himself a delinquent and sometimes an offender.

This is always a source of the greatest grief

to a subject of the kingdom of heaven. He is always heartily sorry for it, and he flies at once to the Lord Jesus Christ who is the advocate with the Father for all such. Here he makes a hearty confession of his error, and pleads for pardon—for justification. He resolves to be more watchful in the future: God sees his upright intentions and his sincerity, and he with more than fatherly tenderness, pities his infirmities, pardons the offense, and fills his aching heart with delight, which is a matter of great encouragement to the child of God.

The emotions of his heart now impel him onward, he rejoices at the benefits resulting from his exchange of masters, and often in his delights his heart is more taken up with the gifts of God, than with the Giver. It is frequently the case too, that Christians in the ordinary stages of experience suffer loss from the power that the things of the world, the labors in which they are engaged, have over them. It is often the case that they attend to these things—these duties, without any direct reference to God only as it relates to uprightness of conduct. They do these duties merely for *their own* benefit (though they understand in a kind of general way, perhaps, that these things are duties), and in all such cases the heart is too much taken up with them. They drink in the

spirit of the world, unconsciously of course if they are sincere, and when the period for public worship or private devotion arrives they discover their fault.

Again, in times of excitement, when the mind is affected by great joy, excessive grief, or sudden fear, the child of God in his incipient experience, is very liable to do wrong. Being inexperienced and "weak in the faith," he is, in such times, thrown off his guard; and he frequently acts precipitately, without proper reflection, and the consequence is, he may and often does act wrong. Here is an effect of *infirmity;* it is not for the want of *good intentions.* Still here may be a great wrong; he may have wounded the cause, he may have injured the feelings of a weak brother, or he may have set a very bad example. All this may be true, and yet the purpose of his heart was to serve God. But he was not fully saved; somewhere in the heart was a "*Canaanite*"—perhaps a "*Gibeonite*," a deceitful Gibeonite, some principle that he supposed had a right to live, or that he thought was innocent. Or possibly it was an enemy that he had not discovered—of whose presence he was as yet unconscious.

But besides this, the ordinary Christian often feels a great attachment to his *own* interests, to his *own* feelings; whether it relates to secu-

lar or religious concerns, it matters not. For instance, he sometimes feels strongly opposed to a political measure that will affect unfavorably his worldly interests; and his opposition is not so much on account of the wrong principle which it may involve, as on account of its being less favorable to his prosperity. He may be vigorously opposed to some ecclesiastical legislation, because such legislation will remove a minister to whom his heart fondly clings, or because it may furnish one in whom he has but little faith. This was the case with the Corinthian brethren. They had become too strongly attached each to his favorite minister, and felt unwilling to yield to each other. Paul calls this a *carnal* spirit; not that these people were not Christians; not that they did not love the kingdom of Christ; not that they were in heart opposed to God; but because each was too much attached to his own seeming interest; had not enough of the spirit of sacrifice, was leaning and depending too much upon men; was too much wedded to the *gifts* instead of the Giver.

We often find this disposition among children; and in this respect young Christians may be appropriately termed "babes in Christ." They frequently manifest a similar spirit, but generally speaking, they are not conscious of

the extent and magnitude of the evil. When they are once fully awake to the subject, they must seek deliverance from it through the blood of Christ, or they will fall into condemnation. It is proper to say, that real, sincere children of God generally do this, though cases undoubtedly occur where they do not, and sooner or later apostatize. But I think it would be very uncharitable as well as unscriptural to unchristianize those who occasionally fall into these snares—who, though sincere, are nevertheless weak and infirm. Such a course would undoubtedly prove a great source of discouragement to them; and besides this the word of God will not warrant it.

Faithful preaching, familiar conversation, and living examples of holiness would be more likely to result in their good: such instructions, for instance, as Paul gave to his brethren at Corinth. Tell them that such a spirit is a wrong one, a spirit from which they can, ought, and must be delivered; but tell them, nevertheless—not that they are unconverted—have no religion—are not children of God, or are backsliders, but that they are "babes in Christ." This will show them their errors, their weaknesses, and infirmities, and at the same time it will encourage them to go to their Father in heaven for assistance.

It would unquestionably have a much more favorable effect, than to tell them that unless there is the strictest conformity to God's requirements, unless they are completely delivered from every particle of the carnal mind, unless they are as holy as they ever can be in this life, they are no Christians at all. This would be like attempting to make adults out of children; like teaching a child that because he does not as strictly conform to every rule of decorum as the adult person does, he is stupid —an idiot, that he need never expect to make anything, etc., than which a principle more fatal to the child's mental growth can scarcely be conceived of.

A person can hardly fail to see how very different such teaching is from the teaching of the Bible. In that blessed book, the feeblest effort, the smallest aspiration of heart is recognized, commended, and encouraged. "A bruised reed shall he not break, and the smoking flax shall he not quench." "Blessed are they that hunger and thirst after righteousness for they shall be filled." "My little children," says the affectionate John, "these things write I unto you, that ye sin not." That is, be careful not to sin, strive against it, but "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "Wherefore lift up the hands

that hang down," says Paul, "and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Such is the sympathetic teaching of inspiration, addressed of course to the sincere who may be feeble, lame, or inexperienced; and how very different its effects upon them than that teaching which tells us, "God has no crippled, lame, doubting, feeble ones, that his children are all well, robust, hearty, strong ones; that he cannot be the Father of an imperfect one, for all his works are perfect!"

"Come ye disconsolate, where 'er ye languish!
Come at the mercy-seat, fervently kneel,
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrow that heaven cannot heal.

"Joy of the comfortless, light of the straying,
Hope when all others die, fadeless and pure!
Here speaks the comforter in God's name, saying,
'Earth has no sorrow that heav'n cannot cure.'

"'Lo! from his shining throne, Jesus the Saviour,
Looks with complacency, bids you receive
Joy, peace, and pleasure sweet, pardon and favor;
Earth has no sorrow but heav'n can relieve.'"

CHAPTER XVII.

THE SAME SUBJECT CONTINUED.

If that class of Christians that we have been considering in the close of the last chapter (i. e., the regenerated), be faithfully and kindly dealt with, they will sooner or later be aroused to a sense of their need, they will see how infirm they are, will become conscious of their faults; and then, instead of being discouraged, will immediately apply to the great Physician of souls, to supply all their wants and needs.

Let us, in imagination, follow such a one in some of his peregrinations while making the transition from the regenerate to the sanctified state of Christian experience. In the first place (as we intimated in the first part of this book), according to the existing and known laws of the human mind, an individual must be aroused to the necessity of taking higher grounds in the divine life; and the *sense* or *consciousness* of this necessity, must and will be in proportion to the apathy in his mind and the opposition he will be called upon to encounter. This

state of mind, which some denominate *conviction*, will be found to vary in its extent and power in different individuals. But all will possess it, more or less, who ever pass through the change alluded to. It may be well to remark, that without this light, this consciousness of weakness and infirmity, this inward conviction of a want of entire conformity to the Divine will, no person can feel his obligation to take advance ground in the Christian religion. In order then to have *conscience* to assist in urging him forward, it is necessary to have him feel the obligation that he is under to God to take such advance ground.

This state of mind, though sometimes called *conviction*, is not a state of condemnation, such as the sinner possessed when he first came to the cross. It is a consciousness of infirmity, of a want of grace, of a tendency to go away from God, to evil, as we often sing,

> "Prone to wander, Lord, I feel it,
> Prone to leave the God I love."

And we should remember that this could not prove afflictive to a sinner; *the child of God only* is grieved at this state of things; but it is sometimes the case that such persons are well nigh overwhelmed with sorrow on this account.

That this experience is necessary may be es-

tablished by an allusion to natural things. For instance, if a man were in duty bound to perform any act that required great sacrifice and great effort, it would be very necessary to have his mind thoroughly aroused to a sense of his obligation to do it—to the importance of the subject. Thus, if I see a man drowning, I am so constituted that my whole mind will be affected by the sight; and this will impel me to do anything I am able to do, to save the man. Or if I am in danger myself, my constitution is such that life is dear to me; and this will arouse me to such an extent as will secure immediate, and if possible, effectual action to procure my personal deliverance. This state of mind is not unnatural then as we see from these facts.

Now when a person is justified before God, he has peace with him; and this peace, this freedom from condemnation, is in such delightful contrast with the sense of guilt that preceded it, that he is very apt to remain in a state of satisfaction, unless something occurs to arouse him to a sense of his poverty and weakness, and the absolute necessity of a further progress.

"As an eagle stirreth up her nest," &c., so the Lord will trouble and disturb his people, if they attempt to tarry in the wilderness.

Sometimes this is done by the reading of the Bible; sometimes by the faithful preaching of the word; sometimes by the testimony of faithful witnesses; sometimes by a comparison of our own attainments with others who are more advanced; and often, perhaps the most often, by a sight of our own faults, infirmities, and remaining corruptions. As the man lies upon his bed in a meditative state of mind, he thinks of his ignorance of the ways of God, of his carelessness about reading the Bible; of the little good he has done in the world; of the many faults he has committed; of the many times he has indulged himself in eating, drinking, and sleeping, &c., more than was really necessary; of the many times he has acted precipitately and wounded the feelings of others by doing so, even when he intended to do right; of his willingness to shun the cross when any lawful excuse could be found for so doing; he thinks of the many instances in which he has loved God's *gifts* too well, when he has spent more time in meditating upon them, than he has in reflecting upon the character of God; and he remembers too, that in some instances he has felt that he had individual rights of his own, interests and privileges that were his, and as such should be recognized and respected,

instead of feeling that he himself and all he possessed belonged exclusively to God.

He now compares his attainments and devotions with the more advanced Christian, and beholds an alarming deficiency on his part; he thinks of the pleasure (perhaps *secret pride*), he has sometimes felt when he has been praised of men, and of the sorrow he has experienced when censured while in the way of duty; he thinks of the weakness of his faith in God, of his proneness to distrust his word, of his want of reliance upon the promises, of the many times he has been uneasy about the future; he thinks how little he loves God, and how little he has done for his cause, how often he has been impatient and fretful when things did not go just as he thought they should; he thinks of how often he has purposed to be more devout and faithful, but has not carried his purposes into effect; and many other things of this sort rush like a tornado upon his memory, until he is nearly or perhaps quite overwhelmed with a sense of his own weakness and unworthiness, surprised, astonished and dissatisfied with himself.

He comes to the conclusion that his heart needs a more thorough cleansing, that he needs to be more abundantly renewed by the

Holy Ghost, that he must have more of the spirit of Christ, that he needs to have "Refining fire go through his heart."

In this condition he weeps, he prays, he fasts, he resolves, and well nigh discouraged, and with an aching heart, he makes application to the Lord Jesus Christ. He confesses all his unworthiness, he tells of all his wrong acts, he he deplores his deformity, he pleads for deliverance, he claims a *full* salvation, he wrestles and cries to God from the depths of his nothingness; he reads that it is "the will of God even his sanctification," he needs it, he believes it is for him, and he resolves never to rest till he obtains it. Now he lays himself down before God as a whole burnt offering, ready and willing to become anything or nothing, to live or die, only so he is made like Christ. Here he lays hold upon the Saviour; here he rests his cause, crying out,

> "Here Lord, I give myself to thee,
> 'Tis all that I can do;"

he believes; Christ accepts the offering, and applies his own blood to his soul, which "cleanseth us from all sin." O the inexpressible, the deep, unruffled peace of such a heart!

> "Reclining on the first great Cause,
> From his abounding sweetness draws
> Peace passing human thought."

O what a freedom from anxiety; the sweet assurance that Christ who has taken all that pertains to him, will keep it safe from sin and death! In the language of scripture, "He knows whom he has believed, and is persuaded that he is able to keep that which he has committed unto him against that day." He feels that Christ has become unto him "wisdom, and righteousness, and sanctification, and redemption." He now feels that he does nothing of himself, but that the Holy Spirit has become the author of all his acts. He is so united to Christ that he makes the power of Jesus available in every conflict; and now instead of losing the battle as he sometimes used to, he is led on by the Captain of his salvation, from conquering unto conquest.

His manner of living has become exceedingly child-like and simple; for instead of esteeming some of his concerns of too little importance to make subjects of prayer, he now takes the minutest affairs of life to God—he makes every thing a subject of prayer. As a child takes even his toys to his parent, so in like simplicity he carries all his concerns to God—temporal as well as spiritual matters. He heeds the admonition which says, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let

your requests be made known unto God." Phil. iv, 6; fully assured that he who will not suffer a sparrow to fall to the ground without his notice, and will not suffer even the hairs upon his children's heads to go unnumbered, will deign to recognize all his requests and petitions however humble they may be.

Nor can he consent to absent himself from his Parent even for a moment; because he is living by the moment, and he does not know, nor wish to know what a moment may bring forth; he cannot tell what help he may need in a moment hence. All his thoughts are taken up with the presence of God and the duties he now owes to him. He is as the apostle wished the Corinthian brethren to be, "without carefulness," for he knows his heavenly Father will provide for all his wants; that he will mete out the future to him just as he is able to bear it, and as will be most for his good and God's glory. Why then should he be anxious? Here the sanctified soul rests his cause in perfect peace." He wonders why all do not do this. It appears strange to him that he has lived so long away from this delightful place.

Obedience is not a task—it is a privilege; and his obedience is all summed up in one word—one thing, viz: the obedience of faith—the obedience of the present moment—one

thing at a time, and that thing just what God is pleased to send, or allow to take place, and all that he sends or allows to come upon him is alike. He has no choice. In this respect he is like his Saviour who "came not to do his own will, but the will of him by whom he was sent." In perfect quietness and simplicity of spirit, he tarries here, his mind full of God, his heart absorbed with the desire to do and suffer cheerfully all his will.

In the city full, his mind is not diverted, for God is ever before his eyes; in solitude, he is not lonely, for God, his own dear Father, the Lord Jesus Christ, his elder Brother, and the Holy Spirit, his Comforter, dwell in his heart by faith, and constitute his constant companions. Now instead of thinking of self, and pondering over his own feelings, the mind is taken up with God. Instead of contemplating what he is, or what he has or has not, he thinks of doing God's will—of seeking his glory—of bearing the cross of Christ—of laboring for the advancement of his kingdom, and of inducing others to obtain a "like precious faith;" such is his employ.

If the enemy tempts him with the pleasures of the world (which he often does), it has but little power over him, for the glory of God, the honor of Christ and the inexpressible delight

he experiences in his service, are infinitely more attracting to him than all the baubles of earth: these superior joys are indeed more than meat and drink. Temptations are a part of his inheritance, but he glories in them, for they are permitted to come upon him by his heavenly Father; and since this is the case, he is assured they are for his real good, though he may be unable to see or understand how. He has "learned in whatsoever state he is, therewith to be content."

Such are some of the operations through which a soul may be called to pass in its way to holiness; and such are some of its characteristics after it has found its true and only centre—God! We will close the present chapter by copying one of Madame Guyon's excellent poems found in the 2nd volume of her life by Upham.

"O Lord! but not enough, though dearer far
Than self and its most loved enjoyments are;
None duly loves thee, but who, nobly free
From sensual objects, finds his all in thee!

"Glory to God! thou stranger here below,
Whom man nor knows, nor feels a wish to know;
Our faith and reason are both shock'd to find
Man in the post of honor, thee behind.

"My soul! rest happy in thy low estate,
Nor hope nor wish to be esteem'd or great:

To take the impression of a Will Divine,
Be that thy glory, and those riches thine.

"Confess him righteous in his just decrees,
Love what he loves, and let his pleasures please;
Die daily; From the touch of sin recede;
Then thou hast crown'd him, and he reigns indeed."

CHAPTER XVIII.

THE SAME SUBJECT CONTINUED.

In the present chapter we desire to present the three classes of character of which we have been speaking, in a compendious manner, so that the reader may behold them at a glance.

Looking at them in contrast will enable us to discern the existing differences as we otherwise could not. For this purpose we have prepared the following tables. Each statement is supported by a scripture quotation; and we believe they set forth the characteristics of the persons alluded to in their proper light:

No. 1.—The Unconverted.	No. 2.—The Justified Affirmatively.
1. He is dead.—"Who were dead in trespasses and sins." Eph. ii, 1—5. Col. ii, 13.	1. He is made alive from the dead.—That is, he is regenerated. Generation means to bring to life; re-generation means to bring to life again. "And you hath he quickened." Eph. ii, 1. "But is passed from death unto life." John v, 24.
2. He is destitute of love to God.—"Ye have not the love of God in you." John v, 42.	2. He is converted.—"Let him know that he which converteth
3. He hates God.—"The carnal mind is enmity against God." Rom. viii, 7.	
4. He is not a subject of God.—"The carnal mind is not subject to the law of God." Rom. viii, 7.	

5. He is a subject of the devil. —"Ye are of your father the devil, and the lusts of your father ye will do". John viii, 44.
6. He gives loose reins to his propensities and passions.— "They that are after the flesh do mind the things of the flesh." Rom. viii, 5. "Fulfilling the desires of the flesh. Ephesians ii, 3.
7. He violates his conscience, and this has made it insensible. —"Having their conscience seared." 1 Tim. iv, 8.
8. In consequence of this, and the blinding effects of sin, he does not see himself to be very bad.—"Blinded by the God of this world." 2 Cor. iv 4. "Darkness hath blinded his eyes." 1 John ii, 11.
9. He justifies himself in many of his sins.—"Ye are they which justify yourselves." Luke xvi, 15.
10. He resists the spirit of God. —"And hath done despite unto the spirit of grace." Heb. x, 29.
11. He has no faith.—"All men have not faith." 2 Thessalonians iii, 2.
12. He is under condemnation. —"He that believeth not is condemned already. John iii, 18.
13. He is in darkness; he hates the light; he does not wish to know God's will.—"Every one that doeth evil hateth the light." John iii, 20. "For ye weres sometimes darkness." Ephesians v, 8.
14. He hates the children of God. —"I have chosen you out of the world, therefore the world hateth you." John 15, 19.

the sinner from the error of his way." &c. Jas. v, 20.

3. He loves God.—"The love of God is shed abroad in our hearts." Rom. v, 5. "We love him because he first loved us." 1 John ii, 12.
4. He has become a subject of Christ's kingdom.—"And hath translated us into the kingdom of his dear Son." Col. i, 13.
5. He denies himself.—"If any man will come after me let him deny himself." Mat. xvi, 24. "Teaching us that denying ungodliness," &c. Titus ii, 12.
6. His conscience is awakened and condemns him for every sin.—"Purge your conscience from dead works." Heb. ix, 14. "Sprinkled from an evil conscience." Heb. x, 22.
7. Sin appears "exceeding sinful.—"That sin by the comment might become exceeding sinful." Rom. vii, 13.
8. As he sometimes falls into sin, he confesses it and applies immediately to Christ."—"If any man sin we have an advocate," &c. 1 John ii, 1.
9. He is led by the Spirit.— "As many as are led by the Spirit of God, they are the sons of God." Rom. viii, 14.
10. He has a living faith in God. —"For ye are all the children of God by faith." Gal. iii, 26.
11. His past sins are all forgiven; He is free from condemnation. —"Whosoever believeth in him shall receive remission of sins." Acts 10, 45. "There is therefore now no condemnation." Rom. viii. 1
12. He is now in the light.— "But now are ye light in the Lord." Eph. v. 8. "Him

"Marvel not my brethren, if the world hate you." 1 John iii, 13.

who hath called you out of darkness into his marvelous light." 1 Pet. ii, 9.

13. He loves the children of God.—"By this shall all men know that ye are my disciples, if ye have love one to another." John xiii, 35. "We know that we have passed from death unto life because we love the brethren." 1 John iii, 14.

14. He hungers and thirsts after righteousness.—"Blessed are they that hunger and thirst after righteousness. Mat. v, 6.

Can any man call this a small work? Is such a change as this an unimportant one?

No. 3.—THE JUSTIFIED NEGATIVELY.

1. His faith is weak—"O thou of little faith." Mat xiv, 31. "And might perfect that which is lacking in your faith." 1 Thess. iii, 10.
2. He is sometimes afraid, in times of natural or spiritual danger.—"Why are ye so fearful?" Mark iv, 40.
3. He has less love to God than the fully sanctified.—"He that feareth is not made perfect in love." 1 John iv, 18.
4. He is not entirely free from the fear of censure and the love of praise.—"But when they were come, he withdrew and separated himself, fearing them which were of the circumcision." Gal. ii, 12.
5. His heart is less pure than the sanctified heart.—"And every man that hath this hope

No. 4.—THE SANCTIFIED.

1. He is delivered from inward corruption—from the power and dominion of sin.—"To the end he may stablish your hearts unblamable in holiness." 1 Thess. iii, 13. "Every man that hath this hope in him, purifieth himself even as he is pure." 1 John iii, 3.
2. His faith in God is perfect.—"In full assurance of faith." Heb. x, 22. "Jesus the author (beginner) and finisher of our faith." Heb. xii, 2.
3. His love to God is made perfect.—"That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge." Eph. iii, 17, 18, 19.
4. He is delivered from fear; natural and spiritual.—"Per-

in him, purifieth himself." 1 John iii, 3.

6. He is not always willing to follow Christ in persecution and death.—"Then all the disciples forsook him and fled." Mat. xxvi, 56.

7. He is sometimes overcome by temptation, and falls into sin.—"And forgive us our sins." Luke xi, 4.

8. His propensities are not under perfect control and sometimes bring him into bondage.—"The contention was so sharp." Acts xv, 39.

fect love casteth out fear." 1 John iv, 18.

5. He is unaffected by the praise or censure of men.—"For ye are dead, and your life is hid with Christ in God." Col. iii, 3.

6. Habits that used to enslave him at times, he now triumphs over.—"Thanks be unto God, which always causeth us to triumph in Christ." 2 Corinthians iii, 4.

7. He is ready to follow Christ to prison or to death.—"For I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus." Acts xxi, 13.

8. The allurements of the world have lost their power over him.—"Whatsoever is born of God, overcometh the world." 1 John v, 14.

9. His unlawful propensities have been destroyed by the refining process, and his lawful ones brought under the most thorough discipline.—"They that are Christ's have crucified the flesh with the affections and lusts." Gal. v, 24.

10. He is joyful and happy in persecutions and afflictions.—"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts v, 41.

11. He has become a man in Christ.—"Till we all come * * unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine," &c. Eph. iv, 13, 14.

In the justified state, the sins of the past are all forgiven, so that a person who stands in this relation is treated just as if he never had sinned. It is true that regeneration—the new birth, though a different work from justification, yet always its attendant, is a work which enters deeply into the moral nature, and does much toward the purification of the heart. It is at this time that sin (by which we mean the tendency of man by nature to disobey God), is in the main destroyed. We are confident that the regenerated man has a *new nature;* that his *enmity* to God and his law is slain; that the great work of inward purification is commenced at the time of his regeneration.

But it is undoubtedly a Bible doctrine, as well as the doctrine of experience, that there are still in the heart, in a majority of cases—we do not say all, some remains of depravity, some roots of bitterness which unless destroyed may and will spring up and trouble the soul. For Bible proof upon this subject, we refer the reader to 1 Corinthians, 3d chapter, 1 to 4 verses inclusive, which reads as follows, except the capitals which we supply for the sake of explanation: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto BABES IN CHRIST. I have fed you with MILK, and NOT WITH MEAT: for hith-

erto ye were not able to *bear it*, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions (or factions), are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Let the reader compare this scripture with Heb. 5 chap., 13 and 14 verses. "For every one that useth milk is unskilful in in the word of righteousness for he is a babe. But strong meat belongeth to them that are of full age (or perfect), *even* those who by reason of use, have their senses exercised to discern both good and evil." We are told, Gal. v, 20, 21, that envying and strife are among the works of the flesh; and Paul accuses the Corinthian brethren of these things: those who were babes in Christ: i. e., born of God, those in whom the great work of sanctification had been commenced, chap. 1, ver. 2, and chap. 6, ver. 11, which passages will prove to the reader, plainly, that these persons were not unconverted ones or backsliders. This carnal spirit was not the principal or predominant spirit, but was destined to be destroyed eventually by the leaven of the gospel; as the meal referred to by the Saviour, was not at first, but finally, *all leavened*. In the fifth chapter of Eph., commencing at the 25th verse, it is said, "even as

Christ also loved the church, and gave himself for it ; that he might sanctify and cleanse it," &c., i. e., sanctify and cleanse the *church*, not the unregenerated ; by which language we understand that the church in its incipient state, needs such sanctifying and cleansing. Again, he prays for the entire sanctification of the Thessalonian brethren, 1 Thes. v, 23, by which, of course, we are to understand that they were not entirely sanctified. John also bears testimony to this same doctrine, impliedly, when he says, 1 John iii, 3, that those who have the hope of the sons of God in them, purify themselves even as he is pure.

"My God, I know, I feel thee mine,
And will not quit my claim,
Till all I have is lost in thine,
And all renew'd I am."

CHAPTER XIX.

OBJECTIONS ANSWERED.

THERE are some candid and sincere persons, who have been perplexed with an inquiry arising from the satements made in the close of the last chapter. The inquiry is, "how can God regenerate and adopt a person into his family while there yet remains in the heart some impurities or a degree of depravity?"

In some instances, it is to be feared, this reasoning and questioning upon a subject that is so clearly established by the scriptures, is more from an unbridled curiosity—a desire for a sign—to have a *reason* rather than a *proof*—to pry into the mysteries connected with God's affairs than from an honest desire to know the truth, the heart which indulges in it has itself great need of the grace of sanctification. Since, however, as before intimated, some may sincerely inquire thus, and may be unable to understand it, we will proceed to make a few statements relating to it.

In the first place, let us call to mind the fact,

that in the regeneration, as well as in the sanctification of the human soul, God and the creature are co-workers. By this we do not mean that man has any part of the great work of cleansing and saving the soul from sin to accomplish; but we mean to assert that while *God* does this work through the merits of the Saviour's blood, and by the agency of the Holy Spirit, *man must see and feel* the necessity of having it done, and *consent* to its being done. God can cleanse the human soul, under the present state of things, on no other ground; certainly he cannot consistently with the free moral agency of man.

But this is not all. God cannot only do it on no other ground, but he can cleanse the soul, or what is the same thing, he can heal it of its maladies, only just so far as man recognizes himself as being diseased or unclean. In order to be healed or cleansed, morally, upon gospel principles, a man must know—must *see* and *feel* his need of being cleansed; he must feel his need of a Physician; and not only this, he must give his consent to the method of cure. This is the sense in which he is a co-worker, and this evidently involves his free moral agency. A man cannot feel his need of being healed, nor give his consent to be cured of a disease which he is unconscious of being affected with.

From these premises we proceed to make a statement in reference to the unconverted man. In his awakened unregenerated state, his mental vision is mainly occupied, and his heart pained with, the awful catalogue of crimes that he now sees himself guilty of, and which the Holy Spirit is calling up to his recollection. He now discovers that he is lost, he is overwhelmed with a sense of his just condemnation, he cries for pardon, he feels his need of a Saviour, and this awful guilt and exposure to eternal death, for the most part occupies his attention. The Bible furnishes the clearest evidence upon this subject. Notice the case of the Publican: "God be merciful to me a sinner," is the language of his penitent heart. I remember of having heard a minister, who is an unbeliever in the doctrine here set forth, make, in substance, the following statement while preaching, not long since, viz: "The first thing an awakened sinner says is, 'God be merciful to me a sinner,' his first business is to have his sins canceled." This, I believe to be true. He may have a faint—a partial view of the depravity of his heart, but his disobedience to God's law—his *sinful* acts more particularly occupy his attention. His chief anxiety consists in procuring deliverance from condemnation and execution—the sentence of eternal death.

When he exercises faith in Jesus Christ, i. e., when he falls upon his mercy in confidence, it will be in reference to what he sees, what he desires to be delivered from, viz: his sins, in the main. The light he may have in reference to the corruptions of his heart will vary. In some instances a man may have a sufficiently distinct view thereof to receive a full salvation, though such cases, I think, will rarely be found. In the exercise of faith, the first thing accomplished will be pardon and the removal of the corruptions of his heart just so far, and no farther (as we have seen), than he is conscious of the presence of corruption there. And being a short-sighted creature, he sees but a little way.

After the eyes of his understanding have been opened, after his mind has been freed from the awful weight of guilt that rested upon it before his pardon—after becoming a son of God, and consequently being led by the Spirit of God, he can discover things that he never saw before. Then he sees that selfishness, which is a fruit of depravity, has made its way into every part of his nature. When he has made this discovery, when he sees himself to be in this condition, he can feel as he ought to feel, the necessity of having this depravity destroyed; and he can, if really upright, he will consent, nay desire and pray Christ to take it

all away. The case of the prophet Isaiah affords clear testimony of the truth of this sentiment. He was a man of God previous to the time of this experience, undoubtedly; but after seeing the King, the Lord of hosts, he could see his own faults as he never saw them before. Then said he, "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and *thine iniquity is taken away, and thy sin purged.*" Isa. vi, 5, 6, 7.

But once more; faith is the instrument through which all this great work is accomplished. And it is worthy of notice, that faith exists in different degrees, not only in different individuals, but also in the *same individual at different times* It is also worthy of notice, that faith even in the smallest degree will accomplish *something*. As one grain of wheat deposited in the earth will certainly spring up—will be recognized by the God of nature, so the smallest degree of evangelical faith will also produce something, and will be recognized by him. But while it is true, that a small degree

will accomplish something proportionate to its extent, in cleansing the heart and in overcoming its evil tendencies, it is equally true that to experience the *greatest results* in this direction, we must have the *greatest amount of faith;* (and it will be remembered that we are here speaking of the greatest results). As for instance, if a man sows a quart of good wheat on properly prepared ground, he may confidently look for a corresponding result; but if he wishes to produce thousands of bushels, he evidently must sow a quantity of seed proportionate thereto. He could not reasonably expect to realize as large a harvest from one bushel, as from an hundred.

So it is with faith. (And it is worthy of remark that the Saviour himself introduced this illustration of faith, Mat. xvii, 20, "If ye have faith as a grain of mustard-seed," &c.) The smallest degree will be as sure to produce its due proportion, as a large amount; but if we wish to conquer *great* evils, or numerous evils —if we wish to reduce strong-holds—if we wish or expect to "overcome the *world*," we must have powerful faith. We admit that God could give the *entire victory* through a small degree of faith; and so he could, if he chose to do so, give thousands of bushels of wheat from one grain of seed; but he does not do it; nor

need we expect him to do it, because it is not according to his established and revealed laws, in such a case made and provided.

That some men have *no faith*, the Bible teaches; "For all men have not faith." 2 Thes. iii, 2. It also teaches that some have a small degree of faith—imperfect faith, or not a full quantity of faith. "O thou of *little* faith." Mat. xiv, 31. "But having hope, when your faith is *increased*." 2 Cor. x, 15. "That we might see your face, and might perfect that which is lacking in your faith." 1 Thes. iii, 10. "Him that is weak in the faith, receive ye." Rom. xiv, 1. Now we know that in the beginning of the Christian life, the faith of most persons is weak—is small. They have some—enough to attach the soul to Christ—enough to realize the forgiveness of sins, and to break down some, perhaps many of the evil tendencies of the heart. But I think it is both a Bible and an experimental truth, that the faith of which John speaks, 1 John v, 4, that overcomes the world, and Peter, in Acts xv, 9, which purifies the heart entirely, is not found in beginners in religion. In some instances it may be the case, but these are the exceptions and not the rule. May we not, dear reader, learn a lesson of comfort and humility from this amazing condescension of Christ, in his

stooping to accept of the weakest faith, and to notice the humblest prayer?

There is no occasion of stumbling in this doctrine, viz: that God accepts of men ere the work of purification is completed; for we know that after all our efforts, and after the most effectual application of grace to the human heart, the best of men are very imperfect; even then the holiness of the holiest men is as nothing when compared to the holiness of God. God can save no man on account of what he is, but all must be saved, if saved at all, on account of their relation to Christ. If God in his purity were to scrutinize the holiest human heart, where would that heart appear? And if God can bear with human infirmity at all, if he can own us as his children without our possessing holiness as he possesses it, upon the same principle, he can adapt his mercy to the most infirm of the race, and can accept of the weakest efforts of those infirm ones, without forfeiting his character for holiness or absolute perfection; provided always, that those infirm ones, like the holiest and strongest ones, *do the very best they can.*

And further than this; we need not stumble at a person becoming a child of God who is not yet fully delivered from the effects of the fall, morally, since it is a revealed fact, that

God's children do sometimes fall into sin without disinheriting themselves—without losing their adoption, for our Saviour teaches us to pray, "Forgive us our *sins*," Luke xi, 4, and John says, "If any man *sin*, we have an advocate," &c. 1 John ii, 1. Not that Jesus excuses or justifies sin in any one; but through his own atoning merits, and because of the upright intentions of his children, he pleads their cause. Now we might as well insist upon it that God could not receive a man into his family, unless he knew that he would never again commit a sin, as to insist that he could not, consistently with his perfections, receive one who is sincerely desirous to serve and love him, although he is not as yet delivered from all the latent corruptions of his heart.

It becomes us to remember that God does not receive us on account of our good qualities, or the good deeds we have done or may do (farther than the intention and will is concerned), as he does the angels. "Not by works of righteousness which we have done, but according to his *mercy* he saved us." Titus iii, 5. To require this of men as a condition of membership in the great family of God, would be the righteousness of the law, and would forever consign the race to irretrievable woe. And I cannot see that it is any more inconsistent with

the nature and character of Christ, to take a man into his family in the incipient stages of his religion, and there carry on the work of purification to perfection that was commenced at the time of his conversion, than it is to perfect it anywhere else.

CHAPTER XX.

MEANS OF OBTAINING THE GRACE OF SANCTIFICATION.

With this chapter we purpose to enter upon a more practical part of the subject before us. It is quite proper without doubt, to refer the reader to some facts which may be the means in the hands of God, of bringing him into possession of the blessing of "perfect love." Our object, as before intimated, is to be instrumental in bringing some persons into the full liberty of the gospel. If we fail in this, our effort will be an unworthy one. No other effect can possibly compare with this in importance.

In the first part of this book, it was stated that God had the first work to perform, in leading men to embrace this blessing. It was also stated that he faithfully performs his part of the work, and the only reason why all men are not holy is, they do not follow Christ.

After men have been shown their duty, and properly urged to perform it, they then need expect no further Divine assistance, till they

attempt, at least, to discharge their obligations.

But in urging people to an immediate and full possession of this great salvation, a question of much importance very naturally arises in the mind. That question is, what is the first stey for man to take? (If it be asked in sincerity, such inquiry implies a willingness to be made holy). In attempting to answer this question, we think there is no hazard in saying that the first step for an individual to take, who is awake to the necessity of holiness, is to *resolve* or *will* to be holy.

It is very clear that a person who acts voluntarily, never performs an act, never makes progress in anything, unless he first *wills* or *determines* to do it. He may have *considered* the subject in its various bearings, and if his mind is in an inquiring state he certainly has, but yet such consideration is not enough—it is not *resolving*. A man may feel the necessity of having a house to live in; he may count the cost, he may look at the subject in every form, and upon the whole he may conclude that it is his duty, and for his interest to build one; but yet an act of the will must be added to all this before he will make any considerable proficiency in the work. And further than this, he must be inflexible in his resolution, in pro-

portion as the work to be accomplished is more or less difficult.

The first thing, then, for a person to do after a consideration of the subject of holiness is, to *resolve to be holy*, and to commence the work *now*. Unless this be done, we need not attempt to proceed—we can, practically, go no farther.

One reason why so few persons attain to a state of holiness, is a lack at this place. We not unfrequently hear individuals expressing desires for holiness of heart; they pray for it, they think and even weep about it, but yet remain for years destitute of its benefits, all because *they do not put forth the resolution*, in God's name, to be holy. And it is easy to see, as before stated, that unless they do resolve, and resolve to begin *now*, they will live and die without the blessing.

Reader, perhaps you may now be in this situation. For months, perhaps for years, you may have at times felt an ardent desire for full redemption. And even now, you may be, day after day, lifting up your voice to God for a clean heart, and yet possibly, you may have no well-formed, unyielding determination to rush into the kingdom cost what it may.

If this is your situation, stop I beseech you, and *resolve*, *determine* to be holy, tear up all chances of retreat, and you will find yourself

in possession of a power that you never experienced without it.

This spirit of determination has accomplished wonders in the history of man. By it the apostles of Christ faced the powers of Judaism, and heathenism, and carried his gospel to the perishing thousands around them, though they had to contend with all the powers of darkness. By this same spirit, under the direction and by the assistance of the Almighty, Martin Luther made the Pope tremble on his throne. Columbus, Napoleon, Washington, and many others of like daring and bravery, were all moved more or less by this same spirit. Be entreated then, to *resolve;* have a purpose; make it *now*, —while you read these lines, because the honor of God and the salvation of your own soul, imperatively demand it. Having an unfaltering resolution formed to be holy, you can with propriety inquire "what next?" Although much depends upon it, it is certain that *resolving* is not *performing*.

The next step for man to take is, that of an entire consecration of all that he has and is to God. Upon this subject there is a great amount of darkness. Many persons do not understand *why* they are called upon to give up all they have to God in connection with the grace of sanctification; and there are many

too, who, because they cannot understand the propriety of this, do not comply with the requirement.

But there are obvious reasons for this act of consecration. Prof. Upham very justly remarks, that no person can have full faith or confidence in God, while withholding that which he knows is really and rightfully his.

But this is not all. Our ideas of holiness and the way in which we are to obtain it, are much confused; and as might be supposed with our imperfect knowledge of divine things, it lies in a direction contrary to what our notions have given to it. So long as this is the case, if we are ever so happy as to find this rest, experimentally, we must be *led* into it. In order to he *led*, we must be willing to *follow*, be our opinions what they may.

Another reason why we must commit all our interests to God is, that we naturally feel a great anxiety about whatever belongs to us, or better expressed, things pertaining to us. Whenever we undertake to protect and preserve our own concerns, in any particular, we shall meet with so many superior opposing influences, that the treasure will be in constant jeopardy, and this will serve to keep us in constant fear and excitement. Besides all this, such a course of proceeding will occupy a large

share of our thoughts and time, in a vain attempt to do what God alone can do. If, on the contrary, we deliver all our affairs into God's hands, in faith, we can and shall feel a complete security in reference to them, because he possesses omnipotent power, and that power is pledged for their safety and protection.

But the reader, possibly, is conscious of a want of conformity to the will and law of God; at least all persons are, who are really seeking holiness of heart. Now in order to the complete destruction of every evil, God may be under the necessity of taking many things away from us. If, for instance, our hearts are too strongly attached to some earthly friend, and God sees it to be for our benefit to remove that friend, we must so have committed it to his care and disposal, as to be without carefulness concerning it; so that our eye being single our whole body may be full of light.

Again, we may be called to discharge some duty that is very trying to the flesh, and which, unless our feelings are committed to God, we may neglect to do. There may be certain acts, innocent in themselves considered, but in the practice of which our hearts find a satisfaction and delight, and this may expose us to the danger of falling into self-gratification. In order, then, to save us fully, God may see that

it is necessary to deprive us of them, a process which we shall not be likely to submit to without the spirit of entire consecration.

But once more. It was intimated above that we must be *led* into the grace of Christian holiness. Let us now suppose, as is really the case, that we are called to go through "great tribulation" on the way into it. Such is our desire for ease and comfort, that unless we are consecrated, we shall halt and linger, and doubt, and rebel, and go back as the Israelites in the wilderness wished to do. It would be strange indeed, if, with all our blindness, there are not times in this experience, when to our minds, every thing seems to be going the wrong way. In such times, especially, it will be very necessary for us to be fully consecrated to the will and judgment of our Leader, otherwise we shall not *follow* him.

But our unbelieving hearts will perhaps be ready to repine at such a claim as this upon our possessions. We may, and possibly some will, like the rich young man, refuse to comply and go "away sorrowful." But he who with a willing heart gives up all to God, may be as sure as that God is just and kind, he will receive all things necessary for life and godliness; as said the Saviour, "There is no man that hath left house, or parents, or brethren, or

wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke xviii, 29, 30. In losing all, we gain everything. Let the reader, then, unhesitatingly give all he has or expects to have, to God and trust him for the result.

"I place an offering at thy shrine,
From taint and blemish clear,
Simple and pure in its design,
Of all that I hold dear.

"I yield Thee back thy gifts again,
Thy gifts which most I prize;
Desirous only to retain
The notice of thine eyes.

"But if by thine adored decree,
That blessing be denied,
Resigned, and unreluctant, see
My every wish subside.

"Thy will in all things I approve,
Exalted or cast down;
Thy will in every state I love,
And even in thy frown.

CHAPTER XXI.

CONSECRATION.

It may be proper to devote a number of pages to the consideration of certain particulars included in our act of consecration. There can be no danger of being too plain.

1. The first thing that we notice as being embraced in the matter before us is, *our eternal prospects*, that is, our prospects for a future world. Not that it is unlawful or improper to have a well-grounded hope in the Lord Jesus Christ of life and happiness beyond the grave; certainly not. We only refer to such as are entertaining hopes of heaven without due reference to Christ. Every Christian has something in which he is trusting for future salvation; yet it is by no means an uncommon thing for persons to be depending upon mere creatures, instead of Christ. In the incipient stages of Christian experience, I think it will be found, upon close examination, that most persons, though ignorant of the fact, are depending more upon the *gifts* of God than upon

the *Giver;* and hence their fluctuation. That is to say, they test their graces, and determine the quality and extent of their religious experience by external things, such as *feelings*, *dreams*, *sights*,&c.

Men whose experience is of this sort are very apt, like Jonah with his gourd, to become much attached to these and such like things. If their feelings are low, if they have little emotional experience, they conclude that they have but little religion; but if they are much exercised in feeling, they consider themselves in a gracious state, and consequently prepared to die. If we fall into this state, which most persons in the commencement of their Christian course are apt to do, God sooner or later will wean us from depending upon such influences. To accomplish this he will be very likely to smite our creature dependencies, one after another, until nothing is left upon which we can lean except the Saviour. This is a severe process, equal to plucking out the right eye. No person will be able to endure this operation without repining, unless he has previously dedicated himself solely and unreservedly to God. To be successful in this matter, we should be able to say with the poet,

> "Perish every fond ambition,
> All I've sought, or hop'd, or known."

And as before stated, there is not the least danger in thus giving all our future hopes into the hands of Christ, because he is the Author of them in the first place, and besides this, it is his business and greatest delight to save men. Let us make a close and impartial examination of this matter, and count nothing too precious to give willingly and unreservedly to God.

2. *Our worldly interests* will be embraced in an act of unreserved consecration. Christians, like other persons, have their plans for life matured. They have their homes, their land, their cattle, &c., and it is often the case that they look at these things as *their own*, and derive comfort and satisfaction from such possessions, not on account of the good they can do with them, but on account of the mere possession of them—because they are *their goods*. Their arrangements, too, are often made for the future, and it is particularly trying to the flesh to have them frustrated.

But God's ways are not as our ways, and it would be strange indeed, if he could save us in the fullest sense, and not disappoint our earthly expectations.

The behavior of individuals in connection with the providences of God, relating to their temporal affairs, is what constitutes, in some good degree, the difference between the saint

and the sinner. The worldling has his plans laid out; he has conceived them with care, and matured them with an eye to *his* interests. Now that this is done, he is determined to carry them into effect, right or wrong. By his unbelief, he separates God from his concerns and makes himself the head. All crosses that must meet him and affect his interests adversely, become matters of complaint, and he often becomes angry with the visible instrumentality producing them.

In some sense, the beginner in religion has ceased this daring unbelief and rebellion. His faith connects God with *some* events, such for instance as lightning, earthquakes, famines, &c.; but he does not recognize him in the mild zephyr, the teeming shower, the falling of a sparrow, or a leaf, the frost, and other events of a like nature; and as these things constantly occurring affect his temporal interests, often unfavorably, it is all-important that he should cast those interests, with full and unwavering faith into the vast arena of passing events, to be meted out to him as God wills.

It appears to me that here is a place where Christians, almost universally, are wanting in the matter of consecration. To buy and sell, to earn, spend, and give, *all—all for God*, is something that they do not generally do.

They more generally attend to these duties for *themselves;* and we hope not to be considered a traducer, when we say that in many instances of this kind they are extremely selfish. Many Christians, when called upon for assistance to build a meeting-house, to pay a minister, to support Sabbath Schools, or missions, to subscribe for a religious newspaper, or to buy a religious book, look at the matter and conclude upon it without a word of prayer, and as if they were, in reality, under no obligation to God. They often refuse without a reflection upon the subject. They consult nothing so much as their *worldly interests*. And if a dime or a dollar is extorted from them by the urgent appeals of a brother, they consider themselves as having done a *great deal* for the cause, and that now they ought to be undisturbed for a long time on this subject.

If these persons desire to use money for anything that gratifies *them*, it is always forthcoming; and if they can find no other means, they will either borrow it, or go in debt for the article. Tobacco, pipes, tea, coffee, fine clothes, &c., all meet with a welcome response; but a hymn-book, a Bible, or a *religious* newspaper, are such dry and uninteresting articles to them that no money can be found to purchase them.

A man of my acquaintance was a great smo

ker of tobacco. He was in comfortable circumstances in life, and his family was so far grown up as to need some religious reading. He was, at the time alluded to, taking a religious paper, but as the possibility was that it would stop ere long, he was advised to secure the subscription money immediately, and if in no other way, *to borrow it*. At this advice, though it came from his minister, he was greatly disturbed, and would have considered himself as acting very improperly had he consented to do it. He was a man of much prayer, however, and was considered a consistent Christian.

It is often the case that you see men and women, members of the church too, who say they are too poor to give a dollar to the cause of missions, or even for the support of their own minister, and yet they wear gold rings on their fingers, and in their ears, and a gold breast pin besides. Can such persons be consecrated to God? It is easy to see that such things are highly displeasing to him, for he has expressly forbidden them in his holy word, where he says they shall "adorn themselves in modest apparel, with shame-facedness and sobriety; *not with broidered* (plaited) *hair, or gold, or pearls, or costly array*," &c., 1 Tim. ii, 9.

Now in whatever sense such persons may

consider themselves consecrated, it is very evident that they look upon their property as being their own. This is all wrong. Not a dollar belongs to them. "The earth is the Lord's and the *fullness thereof*." Ps. xxiv, 1. All that they can be called, is *stewards*, clerks, or agents. God claims his own, and if, heretofore, we have usurped or assumed a right over his property, we must give it all up to him. This property must be consecrated to God, if we would make any considerable advancement in the divine life.

3. To make a full consecration, we shall be called upon to give up our *feelings and preferences*. This will include, not only our feelings in temporal matters, such as natural enjoyments and all needless indulgences, but also our religious emotions. We do not wish to say that a consecrated person has, or can have, no natural enjoyments or religious comforts. These things belong to Christians more than to any other persons. What we wish to impress upon the reader's mind is, that setting up a claim to these feelings, for the enjoyment they afford us, is wrong—is *selfish*. No real Christian "liveth to himself." The first object in our minds should be God and his glory; and if while we attend to this, our hearts are filled with joy, which they will be, all well. But the

error among God's children is, that these feelings become the objects of their hearts; at least, too much so; so much so, that if they are taken from them they are unhappy. As remarked before, this is an effect of selfishness in the heart.

Now we should always remember that one great object with God is, to destroy selfishness, and in its stead plant and cultivate the opposite principle—benevolence. In order to do this, he will lay hold of the very root of our selfishness, and the very food upon which it subsists, and in order to our complete purification, take it away; of course with our consent. This will be done as soon as we have sufficient grace and strength to bear it. Such a course would not be pursued with a mere babe. As a mother would at first, in teaching her offspring to walk, allow it the benefit of her hand, which after a time she would entirely remove; so God in teaching his children the way of faith, at first allows them the use of things that in the future he will remove.

It may be stated safely, that seeking *enjoyment* for the *sake* of enjoyment is not the principal business of Christians here. To *desire* to get happy and shout may do for beginners in religion, but for men and women in Christ to *desire* this in the abstract, is certainly to show

babyhood. (The same is true of any other mere emotion). Let us be distinctly understood. We have not a word to say against *shouting* or *happy feelings*, when they come in the discharge of duty; but the above remark is aimed at a disposition *to seek these things as an end*. To illustrate; a child has much of emotional experience; he seeks the gratification of his desires, and cannot be contented unless they are gratified. But when a child grows up, we should think it much out of place to see him crawling about the floor and crying after the toys of his childhood, or rejoicing if they were given to him. He is expected to live for something else than mere gratification. He must forego such toys and pleasures, and commence hard labor, and strive to be useful rather than to seek amusement and indulgence.

Still, by this course, he is not going away from happiness, but on the contrary, it is the road to it, for adults at least. The very things the possession of which in childhood would have filled him with childish glee, he now receives with composure, and possibly appreciates their real value much better. He enjoys them for the good use he can put them to, rather than for the gratification of his feelings. So in the Christian's case. When God fills his heart with happiness—allows him to enjoy the

privilege of a good meeting, in the commencement of his religious course, he rejoices because this gratifies him—grants him his desire—makes him *feel* well; but a like favor in after years—in manhood, will be received with a thankful and glowing heart, *because it enables him to be more useful.* But it will be received without looking only to the thing received, as an object; and also with a readiness to resign it, at any time when God sees best to remove it, with the same composure with which it was received.

As an illustration, take the case of a child and a man; place them both together, the man at work and the child at play. Give to each an axe, and notice the result. The man will receive his thankfully, because it will enable him to prosecute his work to advantage, but the child shouts and rejoices at the reception of his, because of its *beauty*, or because it enables him to gratify his passion for using it. The one receives it as an *instrument*, the other as an *object.* Now let the master proceed to remove the articles from each; and the man will quietly exchange his for another tool which his employer deems better adapted to his present employment; but the child will cry and fret, he will rebel sometimes, and be very unhappy, and if an exchange is made at all, it

must be made by force. And more than all this, the child will never be resigned and acquiescent until he has proved the exchange to be for *his interest*. And if in the process of time another exchange becomes necessary, the same difficulty is encountered with the child, and the same composure and acquiescence is seen in the man.

This illustrates the two classes of Christians under consideration. "A babe in Christ" is much like a litle child in natural things; so an adult in the gospel bears a resemblance to an adult naturally.

We account for the difference in the behaviour of the man and child above considered, from the fact that the one is consecrated to his master, while the other is in many respects selfish; and we account for a like difference among Christians in the same way.

But this principle, i. e., the principle of seeking less for enjoyment, than beginners are apt to, is liable to great abuse. Some have abused it, without doubt. The adversary of souls is always endeavoring to keep us at one extreme or the other. While he can do so, he will keep us measuring our religion by our feelings, instead of measuring it by our consecration and faith. When our minds are once awakened to the evil of this, he immediately

changes his suggestion, and declares that if we are destitute of feeling, and are even quite formal in our devotions, all is well if we only wish God's cause well. Here is great danger. The religion of Christ, is a religion of feeling; often of much feeling. And it is always attended with feeling, unless God for our good or his glory, pleases to withhold it. And when we are destitute of religious emotion we should proceed with great caution, lest we slide imperceptibly into a cold, formal, powerless, and merely intellectual manner of serving God. But while we say this, and warn the saint against an evil of such fearful magnitude, we would also warn him against seeking after enjoyment for the sake of enjoyment.

The surest way to get right, and keep right in this matter is, to lay this, among other things, upon the altar of entire consecration; and then under the direction and control of the Almighty, we shall not only have feeling when it will be profitable, but what is very important, we shall also have the right kind of feeling.

"Take my poor heart, and let it be
Forever clos'd to all but thee!
Seal thou my breast, and let me wear
That pledge of love forever there."

"Henceforth may no profane delight,
Divide this consecrated soul;
Possess it thou who hast the right,
As Lord and Master of the whole.

"Nothing on earth do I desire,
But thy pure love within my breast;
This, only this will I require,
And freely give up all the rest."

CHAPTER XXII.

CONSECRATION CONTINUED.

4. An entire consecration, such a one as will be pleasing to God and of value to us, will include the will.

It may be stated, with propriety probably, that to subdue and properly control the human will, is one of the most important, as it is one of the most difficult duties of a Christian. It has suffered sadly in the fall, and its natural range is so extensive, that to keep it where it should be, requires a great amount of grace. And it is a fact that we should always bear in mind, that the great work of controlling the will cannot be accomplished without a full and entire consecration of it to God.

This proposition is not intended to teach that Christians must not have a will, absolutely; for without this, man would not be man. All our voluntary acts, as before intimated, are, and must be controlled by the will. But what I intend by the remark is, that our wills must cease to act independently of God's will. It

requires but a moment's reflection to see that man in a state of nature, pays no attention to the will of God. After his conversion he undoubtedly conforms for the most part to his will, and never allows himself openly to violate it. But still there may be, and undoubtedly is, a want of entire acquiescence of the human will—a want of entire harmony between the two wills. Now if we intend to make a full surrender, we must give up our wills to the Divine direction.

The Son of God said, "I came not to do mine own will, but the will of him that sent me." John vi, 38. Here we are taught that Christ had a will and that that will was entirely under the control of the will of his Father. That is, when his Father willed anything, he willed it also; and what is still more, he willed it *because* his Father willed it; and that too without any reference to his own feelings or without consulting his interests.

One remark further upon this subject may be of use to some. In this world, our wills, and the wills of others often come into conflict. And it is often the case too, that we may feel very positive that we are in the right, while the other is in the wrong; but notwithstanding all this, circumstances may be such that the wrong one will be permitted to control us, and we

may be called upon to submit to injustice. Under such circumstances we shall most likely be very unhappy, unless we have learned the blessedness of having no will separate from the will of God. And we must readily see that in the case which we have supposed, where *right* is overcome by *might*, we have a revelation of God's *permissive* will. Of course he is not the author of the wrong, and can have no sympathy with it; but for wise purposes he may suffer the wrong to triumph over the right, though such triumph should cause one of his dear children to suffer.

If such an occurrence takes place, after we have used proper means to prevent it, then it becomes an index to the will of God, for the time being; and if such an event is the permissive will of God, it ought also to be our will, in a like sense.

It will be seen that this will assist us much in bearing the infirmities of others. So it will also do much toward destroying the natural inflexibility and stubbornness of our wills.

5. Our *time* will be included in a consecration such as we are contemplating. This remark may at first strike the reader as rather unimportant; but no doubt can reasonably be entertained of the fact, that much time is lost, or worse than lost. And it is also true that

Christians, for the most part, consider themselves under no very great obligations to bring the distribution of their time under the influence of divine grace. Such, however, is the truth. A Christian who is in the habit of wasting his time, or even the smallest part of it, has not progressed as far in the great principles of holiness, as he may or ought to.

Every moment of time is precious—as precious as life, and to idle away any portion of the time allotted us here, is to shorten the period of our earthly existence, which of course is sinful. A little reflection will convince the reader, that much time is permitted to run to waste even by Christians. How many hours are spent in bed to no good purpose! How many in visiting more than is profitable! Social, religious visits belong to Christians, but when duty is discharged, God calls for us and our labors elsewhere. How many intellects might be well cultivated and enlightened, if Christians only saved and improved all their time—"redeemed the time." How many hours could be spent in reading the Bible each day, if all the children of God were careful in the distribution of their time! It is true that Christians, as well as other men, must have time for rest and exercise; but after a proper amount is used for these things, they should scrupu-

lously take care of what remains; and even in this matter, we can take our rest and exercise, while we are doing good, and by varying our useful employments. In making up your consecration, dear reader, don't forget to put in the proper disposal of your time. It is not yours in reality, it belongs to God, and you have already robbed him of too much of it. Now, calmly, intelligently, and meekly lay this upon the sacred altar. It may cost a struggle; it may be a great sacrifice of feeling; it may sever from your heart, forever, some of your amusements; but God requires it, your profession requires it, and as a consistent and sincere child of God you are under the most solemn obligations to do it. And let me say to you that if you do this, you will not diminish but greatly increase your real joy; and you will also increase your usefulness. O what a motive is before you! Did you ever inquire of yourself the reason why *you* cannot be as good—as holy a person as ever lived? Is there one good reason why this may not be the case? *Take heed!*

6. Our *occupation* claims a few words from us, in its relation to the subject upon which we are speaking. And this is the more necessary, since Christians are in the habit of choosing their occupations to suit themselves. How few

Christians in determining upon a future employment take the matter to God for instruction and direction. And can we be astonished at the many errors they commit, and the unhappy results that follow such a course. If any temporal concern demands a divine consultation, our occupation for life certainly does. The Christian church is one vast piece of moral machinery; each individual member having certain duties to perform, for which he is particularly designed and fitted, and which no other one can perform. And it is equally true that he can perform no other individual's part. This being the case, we can see the absolute necessity of having the whole machine under the control of one mind, and each member acting in the sphere to which he is appointed. And this not only refers to our connection with the church as a body, but also to our every day employment. There is no Christian who can have an innocent and lawful worldly employment, if it does not accord with his highest degree of usefulness in the church. All worldly affairs are, or ought to be subordinate to the interests and prosperity of the church. And all that secular employment is instituted for, is to assist the church in bringing the world to, and keeping it at the feet of Jesus. But ah! what a lack in this department of Christian

life. The *instrument* (secular concerns) has in many, perhaps most instances, become the *object*, and instead of assisting the church is holding it back. God calls a man to preach, and he *refuses*, simply because *he prefers* to be a doctor, a lawyer, or something else; *he dislikes the ministry*. God calls a son or a daughter to the missionary field, but the parents refuse, because they are too handsome, too delicate, or too good. They must have a more congenial or lucrative employment. Thus it is that men and women, Christians too, in many instances, instead of assisting the spread of the gospel, absolutely hinder its progress, all because the occupation in which they are engaged, is out of the order of God's providence. Such a state of things fills the path of the individual with thorns and perplexities, and the heart with sorrow and barrenness. Be entreated then to lay this down before God, and let his infinite wisdom and goodness direct you.

7. We remark in the seventh place, that *our place of residence* will be included in a full consecration. In other days Christians consulted the Lord in reference to their location, as certainly as upon any other subject, but in the present age of the world, God is seldom consulted in selecting a home. And the result of this course is the same as will always be

produced in every thing else, where he is not the head—difficulty and sorrow.

To attempt to determine where we shall live without God's help and direction, is the course of infidels and sinners, but it should never be indulged in by Christians. The fully consecrated soul will never think of going to any place to reside, however favorable the circumstances may be, without first having ascertained satisfactorily the will of God. That a great evil attends the neglect of duty here cannot be doubted, I suppose.

Some Christians sell their property, receive the pay, move elsewhere and purchase again, without once asking, directly, the will of God in the matter. Need we be astonished that poor, disconsolate, heart-broken, hell-deserving backsliders are found by the score in certain districts? They once enjoyed religion; in their former place of residence, they had good society, and good religious privileges; and they were in a healthy religious state. They concluded to migrate; they did so, without seeking the divine direction, and located away from meetings, away from brethren and sisters, a worldly spirit came stealing over them, and in a few months they had given up trying to serve God. Here they live without God, without meetings, without prayer, and without

peace of conscience, until some wandering itinerant hunts them up, to hear their mournful tale, or until they die and are hurried before God.

The fault was not that they changed places of residence, perhaps, but because they changed without asking God's advice and direction. O how the church, as well as individuals, have suffered from this very improper course.

Ministers of Jesus Christ too, both local and itinerant, have been known to fall into this Satanic snare. God may call a local minister to a new country, there to hunt up these "lost sheep" above referred to, but it is often the case that he prefers to stay where he is, in an easy and comfortable place. Others again get the spirit of emigration, and remove, but they pick for the best land, or the best river, or the best roads, or something else of a worldly nature, instead of enquiring after the will of the Lord. Is it any wonder that they make sad mistakes?

Sometimes God needs a certain itinerant minister on a particular field; east, west, north or south, but alas! he cannot go, it is too hot or too cold, too wet or too dry, too new or too sickly, and souls must die in their sins and be lost forever, because he is not consecrated to God in this particular. O when will Christians

become passive in God's hands! In this and every other matter we should be like a leaf in the wind, carried without opposition or choice wherever God's providence may appoint. If this were really the case, men would be led to the right spot, whether in the woods or out, whether into a new country or an old one; but until this is done we may expect confusion and every evil work. Europe, Asia, Africa, America, Australia, and the isles of the sea would all be alike to us, and would all be provided for if each Christian would go just where God would have him go.

Dear reader, are you ready to go any where on this wide earth, at the bidding of God's providence? Or do you say, "I cannot go—let some one else?" Perhaps you *desire* to go to some place, but God's will may be to have you stay. Are you willing to give up your choice, your will and preference for God's? Or do you say, "It will be for my interest to go," while perhaps you see that God's cause may suffer in consequence? Rely upon it, these are important considerations. Eternal consequences depend upon the course you pursue in this very matter. From this consideration it is easy to see that a full, and entire, and an everlasting consecration of

this whole affair must be made to God. If God is to command in the warfare between light and darkness, sin and holiness, his followers must obey him and go or stay where his providence appoints, even though it should be to death.

CHAPTER XXIII.

CONSECRATION CONTINUED.

8. In the continuation of our remarks upon the subject of entire personal consecration, we state that this act will include *our friends*. By this term is meant our relatives in the flesh, and in the Lord, our intimate acquaintances, etc. Some of the remarks in relation to feeling refer to this subject.

We are social beings. And such is the attachment that friends form to each other, that they are often exceedingly loth to be separated. It is sometimes the case that this principle becomes too strong, so that it partakes of the natue of idolatry. Whenever this is the case it becomes sinful. Thus it is that sin lays hold upon, and perverts the better faculties of the soul. The Almighty has said, "It is not good that the man should be alone." We were social beings before the fall. But from the effects of the fall we are exceedingly liable to fall into disobedience and error at this place, and much grace is necessary to keep us in a

proper position. The only safe way is to lay our friends upon the altar as Abraham did Isaac. This is very mortifying to the flesh. And from this fact it is the case that a great want of consecration is to be found at this point.

As an illustration of the truth of this remark, let the reader call to mind the many cases of complaints and murmurs which have occurred within the circle of his acquaintance in connection with the separation of friends. It is often the case that parents,—mothers particularly, allow their affection for their children to approach idolatry. How many cases of this sort there is among Christian mothers! Of course it is highly displeasing to God. He asks for the supreme affections of the heart, and nothing short of this will answer the purpose. A husband or a wife, a son or a daughter may easily call off our affections from God.

To be thorough in this work of consecration, we must not forget our friends. And we must put them in either to live or die, just as God may think best. Ah! what a trial for the flesh this is! Abraham met it, and he faithfully performed the obligation. To meet the Divine approval we must be equally faithful. Reader, can you calmly and willingly lay your father, mother, son, daughter, husband or wife, or any

and every dear friend down before God, and be perfectly willing to have him do as he chooses with them? Could you heartily acquiesce in that providence which should remove your *dearest* friend by death? You ought to be able to do this; nay, if you are ever a consecrated person, you must do this. And do not think that this is hard. God will do right. And you would not desire to have your *dearest* friend live, if it were wrong, would you? Well, if you place your friends in the hands of God, none of them will die, till it is better for them to die, and if you are a Christian you certainly cannot object to that. Well now, make the surrender of your best friend to God in faith.

9. Again: this act will call for an entire renunciation of every wrong practice, even such as are of doubtful character. "Whatsoever is not of faith is sin." Every fleshly indulgence for the sake of indulgence, must be renounced. If we desire or purpose to be wholly the Lord's, we must give up every thing that will have a tendency to draw us away from him, whether we consider it positively sinful or not.

There are many habits among Christians, the nature and tendency of which, they may not have thoroughly examined, and yet of their moral character, there is some doubt in their

minds. We leave the reader to apply these remarks to his individual case, with the hint that whatever is in the heart, is connected with our moral character. All these things must be forever renounced, only as we are permitted to use them on appropriate occasions. Nor can we expect to accomplish this without a severe struggle, especially if the flesh can find any excuse whatever for a continuation of such acts. And we may expect the natural man to cry out from every quarter. But our sympathy must all be withheld, all quarter must be denied, and the "old man," and all pertaining to him must be crucified.

10. We must be consecrated to all the requirements of God's word and providences. "For this is the love of God, that we keep his commandments; and his commandments are not grievous" 1 John v, 3. It will not do for us to comply with the requirements of God *reluctantly.*

Some Christians desire to retain certain habits, and seek permission to do so from the Bible; if they do not succeed in this, their hearts droop, and if they do renounce them it is with reluctance. Some endeavor to hold on upon them after they are convinced of their wrong tendency, with a purpose to break off at a future time, which also shows that it is not done

willingly, or rather that there is not an entire consecration to the *will* of God upon their part. All such indulgence and opposition must be renounced, and all the commands of God must meet a welcome response in our bosoms.

11. We now come to speak of something that will be included in our act of consecration, which many are not aware of. Some Christians make a virtue of loving the church; others seem to be entirely indifferent to its prosperity and interests. It is our duty to have a deep interest for the church of God —*his universal church*, and we ought also to feel a deep interest in the branch to which we may belong, *as being a portion* of the universal church; but we should be very cautious that we do not become selfish, and form a greater attachment to *one branch* than to the *whole tree*.

Nothing is clearer than that Christians are frequently filled with alarm and apprehension for the safety and prosperity of their particular branch of the church. It is a very natural thing; and many warm Christians are found, strongly—very often too strongly attached to *their own church*. Whenever we feel a greater amount of attachment to our own church than facts warrant us in believing that *God feels* for it, we have reason to think that we love it too

well. At such times we shall not feel the same satisfaction if we see a revival of God's work in another branch, that we should were it our own. And it may occasion some secret sorrow if we see another church more prosperous than ours. It is very clear that this with other things must be all committed to God.

We do not wish to say that it is wrong for us to have a choice, if that choice is dictated by love to God and the right; nor do we say that it is wrong to render service to that branch to which we belong, but all this can, and ought to be done for God. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. iii, 17.

To be right in this, or any other matter, we ought to have the spirit of Christ. He loves his whole church; and he loves every branch of the church just as far as it conforms to the universal law concerning the church; and he also loves each individual member in each branch, but he loves all alike, and no one better than another, only as they are nearer the truth, universal right and good will to all. And we venture to say, that he loves the entire church, made up as it is of individuals from every nation, tongue and kindred, better than he does any one branch. This should be our state of mind. And if it is, we shall rejoice as heartily when we hear of

an event taking place in another branch that tends to the final overthrow of darkness, as if it had taken place in our own.

Dear reader, can you, do you do this? It is your privilege, nay it is your duty; but ah! what a great deficiency is here found among Christians. You must lay your church with all its charms for you, upon the altar—that altar which *sanctifies the gift!* Nothing short of this can keep you from the danger of falling into idolatry.

12. It is not enough that we present to God all that we have; we must give ourselves with it. Without this the sacrifice will be incomplete. Many persons can be found who have no religion at all, that will give all they have to save themselves, but the Christian sacrifice takes *us and all we possess.*

Does the reader appreciate the force of this remark? Your soul; your body; your life; your health; your reputation; all this is embraced in it. Are you prepared for the trial? And suppose you do lay all this on the altar and it is accepted of God, remember that this takes it forever from your reach, and to be used in any manner he sees fit. Suppose again, that the Lord sees fit to let you enter a furnace of affliction, of sickness, and death, are you still willing to make the surrender? I do not

wish to alarm you, neither would I have you make the sacrifice prematurely—without proper reflection. It is a solemn thing—one of the most solemn acts of your whole life. But still if your heart longs to be *fully* and forever the Lord's, if you are ever fully saved from sin, you must needs go through the trial. And it is but your reasonable service. You ought to do it. God owns it all now, and to attempt to retain it, is to attempt to withhold what really belongs to him. *Self*, with all its endearments, must be delivered up to Christ, either to *live or die*, either to enjoy ease or to suffer pain, to suffer much or little.

O how many Christians fail here! How many refuse to lay this darling upon the altar! How many think, or try to think that this is not necessary! When their character is touched, what sensitiveness is displayed! How ready to take care of *self!* How soon they resent any apparent insult! Go where you will, and you see more or less of this spirit among Christians. Can we be astonished at the slow progress they make in holiness?

Such is the nature of the sacrifice before you. None need expect to go any further in the great matter under consideration until this sacrifice is presented. Whatever may have been left out in this enumeration, must still be put into the covenant.

Let us now sum all up. It will include our hopes of heaven, our worldly interests, our feelings, our wills, our time, occupation, residence, friends, all indulgence, our church, soul, body, life, health, talents, reputation, &c. To the flesh this will look very large. And then to remember that it is to be forever placed beyond our control, as a whole *burnt offering*, is a matter of importance. Yet after all how poor this offering is! Can it make God any richer? What is there in all of it that is of any importance to him? Nothing, unless like the widow's two mites, it contains *our all*. And if it contains this, it is satisfactory to him. Upon its faithful presentation depends many important results. It is the second step toward procuring the sanctification of the soul.

And now let me ask you to be serious in this matter. Do not act prematurely. Your soul should be properly impressed with the magnitude of the act. It will be well for you to write it down, as this will assist in fastening it upon your mind. May God help you.

There is one suggestion more that we present as being very important, before we leave the matter of consecration. It is this: In making your offering, be sure to keep in mind that it is to be made to God.

We find many professors of religion who are

consecrated to themselves, to their church, or to their friends. The Catholics present a striking instance of devotion to their church. No sacrifice is too great—no journey too long—no friend too dear for "*the church*." And the protestant world presents instances of singular devotion to churches, which are not easily surpassed in devotion to God. Such is the fallen condition of man, that everything but God, has a hold upon his affections. It is not a very hard thing to endure pain, disappointment, wet, cold, and heat, for ourselves, for our friends, or for our church; but to endure the losses and crosses of human life, *cheerfully, alone for God*, is quite another thing. And such is our liability to be deceived in this matter, that we may consider ourselves consecrated to God, when a close and impartial examination would reveal the fact, not that we are not consecrated, but what is infinitely worse, *that we are not consecrated to God*. Let us see to it that our offering is presented upon the right altar.

It is a matter of great encouragement to us, however, that a free and full consecration made exclusively to God, is, of all others the way to preserve what we possess. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's the same shall save it." Mark viii, 35. This is

the testimony of the scriptures in relation to the matter. The case of the patriarch Abraham, affords us a further illustration of this subject. God demanded the life of an only son, at the hand of a father. The father, in the light of a strong faith heartily gave him up; and was about to attest the fact by slaying him, when God said, "Stop, Abraham!" To all intents and purposes, Abraham had given up his son, and he had done it from the heart too. God's purpose was accomplished and he *could* save the son. Had the father refused to give him up, God could not have released him as he did, consistently with his design. The only safe course is to place all in God's hands, and then it is sure to be protected, for his watchful eye does not suffer a sparrow to fall without his notice.

CHAPTER XXIV.

ASSURANCE NECESSARY TO RECEIVE ENTIRE SANCTIFICATION.

The third step upon our part in embracing the great salvation, consists in an unwavering belief that God does now accept our sacrifice, poor as it may be. This faith is based upon the *promises* and *benevolence* of God. It is a notion of some, that our *feelings* are a criterion or a ground of faith. This is a great error. For after such have performed the act of consecration, they are apt to wait for a certain feeling before implicitly believing that God accepts the sacrifice. They require some sign or emotion as evidence of their sanctification, something more than the naked promise of God.

It seems to us that this idea, though advocated by some popular authors, is calculated to do the doctrine of religious trust a great injury. God wishes to bring men back to the way of *faith*. To refuse to *rely* upon a promise of God, until he produces a certain feeling of joy, or

some other emotion, is not to walk by *faith*, but by *feeling*.

Mrs. Palmer, to whom we have before referred, relates the following incident which illustrates the remark just made:

"A brother, who had been for some time endeavoring to have his goings established in the 'way of holiness,' expressed himself as quite confident of having laid all upon the altar. 'And will not God receive the offering?' asked the sister. 'I have no other evidence than his word,' he replied. 'And is not that sufficient?' said the sister, surprised at his incredulity. 'What! believe with no *other* evidence?' he exclaimed. Wounded at the evident, though unintentional lightness with which the authority of the blessed word was regarded, she gave her views, in answer to the last inquiry thus: 'Suppose, brother, you should call in with a much-loved friend, in whom you had the most unbounded confidence; you begin to make a statement of some circumstances in which I am greatly interested; when through with the narration, I say, 'And how do you *know* this to be so? What *evidence* have you of its truth?' With an air of satisfaction and confidence, you turn to your friend and say, 'My friend saw the whole transaction, and informed me of it.' With disappointment I exclaim, 'Why brother,

is that the only way you know of it? Have you no other *evidence?*' Would you not feel grieved, and think I had *greatly dishonored* your friend? The brother burst into tears, and replied, 'O! I never thought of unbelief in that way before. My sin has found me out!'"

But more than this; we ought to remember that *faith* is the only means of producing the right kind of feeling. As long as a man disbelieves that God has accepted of him and his sacrifice, nothing can produce the proper emotions of heart. A person who has fully given all he has to the Lord, and who is in doubt and suspense about its acceptance, can never be really happy. But the person who surrenders his whole being to God, and then with the hand of faith takes firm hold of God's promise to receive it, and who, from his heart believes that God does accept his offering, will, of course, feel free from anxiety and suspense; he will also have the approval of conscience and the sanction of the Bible, all of which conspire to produce the very kind of feeling that he needs. But if he doubts, he is condemned as certainly by a law of the human mind, as by the word of God.

The statement, then, for our consideration in the third place is, that we are to believe that God does accept our sacrifice, be our *feelings*

what they may. There is no presumption in this act, since God's immutable word, as well as his benevolence, is pledged for it. Professor Upham remarks, "the certainty of the result (when the condition on which it depends is fulfilled, viz: a full belief of the truth of the divine declaration), is necessarily involved in the *veracity of God*, and not, as is sometimes supposed, in the mere fact of believing."

When an individual has calmly and believingly laid his offering upon the altar of God in accordance with the divine requisition, God could as soon neglect himself, as to neglect or refuse to receive and take care of it. It is undoubtedly a low idea of the Deity, to entertain the opinion that he would command us to make such a sacrifice, and place himself under no obligation to receive it. To harbor such a thought is to offer insult to the Majesty of heaven.

But we are told in the word of God that the "altar sanctifieth the gift." This being the case is it not our duty to believe that the work is accomplished whenever the offering is presented? The following quotation from Mrs. Palmer's writings seems to elucidate the subject under consideration, very clearly:

"How would it have been with one in ancient times who had laid all upon the altar, in view of the divine declarations, 'The altar

sanctifieth the gift, 'Whatsoever *toucheth* the altar shall be holy?' A friend meets this offerer on his return from the hallowed alter, after having, according to the best of his ability, presented such sacrifices as the law required, and inquiries, 'Is your gift sanctified? or is your offering holy, acceptable?' Imagine that the offerer had said, 'My offering is laid upon the holy altar, I know; but that it is wholly sanctified, I dare not say.' 'How dare you say otherwise?' replies the questioner. 'If God hath said, 'The *altar* sanctifieth the gift,' it surely is not left optional with yourself whether you will believe or not; *it is presumption to doubt*. You cannot dishonor God more than by doubting his word.'"

From these remarks, it will be seen that God's word is evidence sufficient to warrant our implicit reliance upon it. No other evidence is necessary, and he who expects any other will find himself greatly disappointed.

It becomes your indispensable duty then, to believe that your sacrifice is accepted. There is no other way. You may present and represent your offering to God, and continue to do this for years together, and unless you take this other step—that of falling at once upon the promise and mercy of God, you can never enjoy this gospel fullness.

The adversary may suggest to your mind that you may not have complied with the conditions properly, and hence you are not warranted in being positive in regard to the acceptance of the offering. This artifice is an old one, but it is one, nevertheless, that he has successfully employed many times.

The proper answer to all such insinuations as this is, God is a reasonable Being, and if he sees that we are sincere in our attempts to comply with his requirements, he will grant us all necessary light, so that we can present an acceptable offering; and be that offering more or less, if it has the heart in it—if it contains all that we *think* we have, it answers the purpose, it is acceptable to God.

Let us avail ourselves of another illustration from the Jewish sacrifices. In making their offerings, the Jews were required to present in sacrifice *the best of all their* flocks and herds. Now suppose that under this law a son of Abraham had sought for, and, as he supposed, found a suitable offering, i. e., *the best he had*. Now suppose he brings the victim to the altar, and presents it according to the requirements of the law, but the "accuser of the brethren" suggests to him, "Perhaps this is not really the best of your flocks; somewhere *beyond your sight* there may have been a better lamb than

this; what would have been a proper reply? Would it have been proper to have listened to such a temptation, and stood doubting and reasoning upon the subject? Certainly not. A proper reply would have been, "I sought, with a sincere heart, for the best of my flocks, and I really believed that I had found it, and now I know nothing to the contrary, and this is all that God requires." And suppose that it was really the case, that the very best lamb the man possessed had strayed away into some covert beyond his sight, and he had taken the best one that was left, would not this have been acceptable? Certainly it would. It would have been as really his *best*, so far as his own mind and heart were concerned, as if it had been worth ten times as much, and as such it would have been satisfactory to God.

So in your own case. You have presented all you are *conscious* of possessing; and if at a future time you discover anything that is left out, all that is required of you will be to present that then. This is a perfect sacrifice, and such a one is always acceptable to God. Do not parley with your enemy or with your doubts; but present your all to God in faith.

Having thus feebly endeavored to point out the way, I beg leave to subjoin a word of exhortation.

You, as a Christian (and to such I here speak), no doubt feel under the most solemn obligations to comply with all the requirements of the Almighty. And you further feel, that there are higher attainments for you in the Christian religion, even in this life. In addition to this, it is fondly hoped that by this time your mind is to some extent aroused to the importance and necessity of holiness of heart. This being the case, can you reasonably expect to retain your justification before God if you do not walk in the way that he has opened before you?

While a *babe*—while your knowledge of divine things was very limited, God could, and did excuse you from taking such a step as now becomes your indispensable duty, and highest privilege to take. Indeed, no excuse can be framed that will justify you in halting for one moment. To do *nothing*, in your present state of mind, is to sin *knowingly* and *willingly* against God; and he will say to you as he said to the inhabitants of Meroz, "Curse him, because he came not to the help of the Lord against the mighty." Judges v, 23.

It is not your privilege to tarry for a moment, not even to bury father or mother, or to say good bye to your friends. To look behind you—to *desire* to go back to Egypt, is the

worst rebellion; and to fear to go forward is to question the truthfulness and faithfulness of Christ, than which a more heaven-daring sin is scarcely conceivable.

Let me entreat you by the sacredness of the tie that binds you to Christ—by the value of your immortal soul—by the regard you have for the honor of God, to *resolve*—to *act*, and to act *now*. The next moment is none of yours; you may never see it. I appeal to your conscience; do you feel the least remains of unsanctified nature in your heart. If so let me tell you, in the fear of God, that if you suffer it to remain it will ruin your soul forever. Up then—consecrate yourself entirely and forever to God,—fully believing that he, for Jesus' sake, from the nature that he possesses, as well as the immutability of his promises, must receive you into his everlasting keeping.

CHAPTER XXV.

ON FAITH.

In general, men have a wrong conception of the nature of faith. As a result they are perplexed to discover any connection between faith and pardon, or between faith and salvation from sin.

The writer has been under the necessity of struggling for years in the dark, all because of a wrong impression in his mind concerning the nature of faith.

Evangelical or saving faith does not only refer to the *promises* of God, but to God himself. It not only believes in what Christ has promised us, but it believes in Christ himself. That is to say, it relies upon the faithfulness, the benevolence, the willingness and power of Christ to save. Hence it is, that the scriptures exhort us, not only to believe his promises, but to believe in him. "Believe on the Lord Jesus Christ." "Whosoever believeth in him," &c.

We may believe something that a most deeply depraved individual says, to be true,—we

may believe a simple statement made by him, and yet we may not have the least confidence in the man, as an upright, benevolent, and worthy person. There is quite a difference between believing *what a man says*, and believing *in the man himself*.

We often hear it said, in reference to some persons who make a great profession of religion, "*I have no faith in that man;*" and yet if he should say that he was in Cincinnati last week, we might believe his statement to be true. We *may* have faith in much that a man *says*, and yet have no confidence in the man.

Let us apply this principle to our religious concerns. Men may believe many things that God has said, and yet have no faith in him,—in his love to them—in his care for them—in his anxiety for their happiness, or in his desire to save them. But they cannot have faith in God and then doubt his word. These remarks refer to what is termed by theologians *historical faith*.

True faith applies to God's whole character as revealed in Christ. It embraces his *love*, his *mercy*, and his *faithfulness*, as certainly as it does his *justice* and *veracity*. It looks to him for sympathy, for the forgiveness and salvation of a penitent sinner, as confidently as for the punishment of the finally impenitent.

Upon these statements let us give a few illustrations.

Suppose that the reader is unconverted. He is awakened, and desires to be pardoned and made a child of God. But this he cannot accomplish himself, nor can his friends do it for him. He looks to God for deliverance in this time of need. But as he turns to this source for help, the justice and holiness of God meet him. He sees that he is justly condemned, but this affords him no relief; he further sees that he cannot present anything that he possesses to God that can procure peace. After a time it occurs to him that Jesus died for the sinner, to make an atonement for sin and to save the world; but then how can that do him any good? He then remembers that it is said, "Whosoever *believeth* in him shall not perish, but have eternal life." John iii, 15. But then he has not faith in him; he has always looked at him as an austere being, he has always been afraid of him.

But now in his lost condition, he begins to contemplate the Character of Christ; he looks at nature, and at the Bible, and to his joy discovers that he is the *friend* of sinners. His confidence in him begins to increase, the promises seem to have a meaning in them. He cannot trust his friends, he cannot trust him-

self, nor can he look to the justice of God to save him. But he begins to believe that Jesus is a real friend, and he resolves to apply to him to procure his salvation. This now appears to be his only hope. But what can he do; he is a sinner; there is nothing that he can present to Christ, but disobedience and crime. But right here it occurs to him that he is not required to give anything for salvation —all that Christ requires, is that he will trust his case in his hands—that he shall believe in him, and in return Jesus will save him. This certainly appears to be reasonable, and why should he not trust in him? He now sees that all that is required of him, is to deliver his case entirely into the hands of this Saviour, as a client delivers his into the hands of his attorney, in full faith in his willingness and ability to take care of it. He does this and in a moment his burden of anxiety and condemnation is gone, and his heart is full of joy and peace. This is an act of faith.

But suppose an individual should ask him why it was, if Christ saved him, that he did not do it long ago, when he was first convicted of sin? He would answer, "Because I had no confidence in him, and for this reason I did not employ him; and besides this, my want of faith in his good character was a great dishonor to

his word and a great offense to him." Surely it could not be expected that Christ would undertake the case of a man who would thus rebel against him, and question his veracity and goodness.

This trusting of your case before the court of heaven in the hands of Christ, is faith. This is believing in Jesus. And until a penitent thus confides in him, as long as he is afraid to let him manage his case entirely, so long he is without a Saviour, be his feelings what they may.

But suppose the reader desires the blessing of perfect love—this too, is received by faith. But we must remember, that the mere fact of believing the work is accomplished is not what is here referred to; but faith *in Christ* secures his Almighty power in the sanctification of our hearts.

If we desire to be entirely delivered from sin, it is implied that we see the work to be beyond the power of human beings to accomplish. After a man has complied with the conditions laid down, and has presented his sacrifice to God, still the work is not accomplished. One act, the act of faith is yet necessary to secure his salvation. He must venture upon Christ. He must deliver himself, soul, body, and all, into his hands, and depend upon him implicitly

to accomplish the work. He must believe that he *now does* accomplish the work—all that is now necessary to have accomplished. "But," says one, "where is the evidence that he now does this work?" The *veracity* and *faithfulness* of God is the evidence. "But," continues the inquirer, "must I not feel that I am saved from sin?" I answer that the *word* of God ought to make you *feel*, and it will, if you will but believe it. As long as you do not believe that word, you will, under the circumstances just named, be without joyful emotions, for two reasons: First, God's spirit will not come into your heart, because you dishonor God by unbelief: and second, until you believe that the depravity which you deplore is removed, you will not feel satisfied; (unless you lose your desires for holiness).

But suppose you present your offering, and the question comes up, "Will God now give me the evidence, *internally*, that the work is done?" This does not concern us, nor need it affect our faith in God, in the least. He requires us to submit, to consecrate ourselves to him, to forsake every sin, and to trust in him *now*, and if we do this, then we have done our part, and need not, and if we have proper confidence in God, shall not be troubled about his part. If he chooses to withhold the *internal*

evidence of our sanctification for a time, we must have such a confidence in him, that we shall feel that all he does is right. If we do not do this, if we are not satisfied and happy, unless we have the *internal evidence*, we evidently have more faith in our own *opinion* than in *God;* we certainly desire to have *our own way* rather than to *submit to his*, and this is not to *trust*, but to demand *pay down*. We may perhaps be called to pass through just such a place as this, in order to try our faith. If it be genuine we shall not draw back, if the evidence alluded to is withheld for a time.

But again; let us imagine that you desire the salvation of a friend. This desire must be accompanied by faith upon your part if it avails anything. You have the strongest encouragement in the word of God to pray for all you need. God has made it our duty to pray, and he has bound himself by every attribute he possesses to hear us when we pray aright. Under these circumstances you take the case of this friend to him. He is living in sin, but you faithfully present his case at the "mercy seat."

But what is it to exercise faith in such a case? Is to believe that that friend will be finally saved? I think not. This would be the *internal* evidence of the thing, which we have

before alluded to, it would be a *revelation* of God's intentions, but this is not necessarily implied in faith. In a case of this kind, faith will act thus. It will desire the salvation of the friend from proper motives—for the glory of God, and the good of his soul; it will present the case earnestly and fervently; it will recognize the helplessness of the friend, and our entire dependence upon Christ; it will recognize the willingness and power of Jesus to save him, and it will *trust* in Christ *alone* to save him. But more than this, we shall cast the whole interest into the hands of Christ, and be "without carefulness" about the result, *assured* that he will do all he consistently can do, to reach and save his soul. This is faith. This is *trusting* in Christ, as a merciful, benevolent, and Almighty Saviour; and if we thus consider him, we can easily place the case of a dear friend in his hands, and be without anxiety in reference to the result.

But it will be asked, "Will this secure the salvation of the person? Are we now to believe that since we have presented the case in faith, that consequently our friend will in the end get to heaven?" I know of no such idea being involved in the principle of faith. He may or he may not be finally saved. This will depend upon the stubbornness or flexibility of

the person. But we feel warranted in saying that this course will secure his salvation, without a doubt, if it can be accomplished without violating his free moral agency. If anything that you can do, in the way of bringing his case before God, will secure his salvation, this is the thing. If the friend will submit and fall upon Christ, as you and others have done, he will be saved. I believe that after we have thus committed a case to Christ, he will use every means that is proper to reach and save the individual.

In reference to our having a revelation of the result any farther than it depends upon the confidence we have in the efficiency of the means which Christ employs to same men, this appears to me to be a very different thing; and a thing that has nothing to do with faith, but which depends entirely upon the will of God, whether he sees fit to reveal it to us or not. I do not doubt but God can, and sometimes does, make such revelations. In most instances, however, it is probably the result of the confidence which we have in the ability of Christ to persuade men to come and be saved; and this may be so strong that it amounts to an assurance that what we have asked for will be granted.

Let it be remembered, that although this case

is supported by the promises of God, yet the condititions of those promises are to be complied with by another and not by us. In the two former cases, where assurance is demanded, the conditions upon which the promises were given are to be complied with by us, and whenever those conditions are complied with, we know it, and consequently know the result without a revelation from God.

CHAPTER XXVI.

ILLUSTRATIONS OF FAITH.

In the minds of some persons there undoubtedly exists another great error in reference to faith. They make no difference between a case where the will of God is known, and one where it is unknown.

For instance, the termination of a disease. David passed through a circumstance of this kind. During the sickness of his child he fasted, and prayed, and wept, for said he, "Who can tell *whether* God will be gracious to me, that the child may live?" 2 Sam. xii, 22. David here exercised faith in God; for see the entire acquiescence and submission manifested by him, in connection with the child's death, as recorded in the twenty-third verse.

True faith does not always enable us to see the precise result; but in such cases it will hold our minds in perfect peace and quietness, and we shall *trust* the Lord to do as seemeth him good. To *believe* and to *prophesy* are very different things. When anything is plainly

promised it is our duty to believe, that upon compliance with the conditions, the result promised will take place. If the time is specified in the promise, we must believe that it does take place at the time specified, and the ground of our faith must be the veracity of God —*the promise*, and not *our feelings*. If the time is not specified, then it becomes a matter of *trust*—patient waiting in faith. In some cases there may be no special promise, but still we can have *faith*, i. e., faith in *God*, believe that he will do right; as in a case of sickness, as before mentioned.

Paul had a "thorn in the flesh" which he desired to have removed. He took the case to God, *in faith too*, as the result abundantly proves. But he could not see or tell the result, and it was undoubtedly very different from what he anticipated; still his faith *in God* was strong, and it triumphed; and though the thorn *was not* removed, he had an answer to his petition, in which he heartily acquiesced. Can any man say that Paul had not living faith when he offered this prayer, because he did not get the *precise* thing that he asked for?

Suppose you have a dear friend sick and apparently near the grave. You take the case to God. You ask, if it be according to his will, that your friend may be spared. But you

have no specific promise ; God may see fit to remove the friend, or he may not. But upon the presentation of your petition you say, as Jesus said, "not my will, but thine be done." You leave your friend in God's hands, in perfect confidence, though you may not be able to tell what the result will be. But your confidence is such that you feel perfectly willing that he shall choose for you. Let us now suppose that your friend dies. Could you say that you had no faith in God, when you presented his case to him? You might say with propriety, that you had no particular ground upon which to believe that your *friend would recover*, but still you had faith in God that he would do just right.

We will now proceed to give some further illustrations. The first of faith in connection with a positive promise.

"A person owes you a hundred dollars. You call for payment, and he hands you a bill for that amount on some good bank.

"Did Mr. A. pay you the amount he owed you?' asks a friend. You answer 'yes; and I have the money in my pocket.' 'Let me see it,' says your friend; and you draw out the bill and read, 'The president, directors and Co., of the —— bank, promise to pay, one hundred dollars,' &c.

"Do you call that a hundred dollars?' asks your friend, 'why that is only a *promise* of that amount.' You reply, 'True, but the paper of that bank is just the same with me as gold.' Here is faith—faith that recognizes the thing promised *in the promise*."

"Imagine that you are so deeply involved in debt, that you have no hope of ever being able to discharge your obligations. Suppose that you have a friend of unbounded wealth. His name commands universal confidence; his behaviour toward you has always been that of benevolence and love. He hears of your distress and writes you word, 'I have taken your debts upon myself. I knew of your inability to pay; I have therefore paid the debts contracted; and now I am not only willing that you should consider yourself free, but it is my desire that you should do so now. My name has already gone forth in promise to relieve *all* those alike distressed with yourself, who may apply to me, and the honor of my name requires that your acknowledgment of my faithfulness in fulfilling my word be at once made to the world.'" This is faith in connection with forgiveness as in the case of a sinner.

"But," says a seeker of religion, "if Christ has really paid my debts, why do I feel condemned and pressed under the weight of them?"

It is because you do not believe his word. If you would not believe what your supposed friend had done for you, in the case just noticed, would you feel relieved of your debts? Certainly not; and nothing could make you feel free till you did believe.

"A lad, who was upon the roof of a very high building where several men were at work, was gazing about with apparent unconcern, when suddenly his foot slipped and he fell. In falling he caught by a rope, and hung suspended in mid air, where he could neither get up or down, and where it was evident he could sustain himself but a short time. He perfectly knew his situation, and expected in a few moments to be dashed on the rocks below. At this moment a kind and powerful man rushed out of the house, and standing beneath him with extended arms, called out, 'Let go of the rope; I will receive you. I can do it. Let go of the rope, and I promise you shall escape unhurt.' The boy hesitated for a moment, and then quitting his hold, dropped easily and safely into the arms of his deliverer. Here is a clear illustration of faith. This is an *act of faith*. The boy knew his danger; he saw his deliverer and heard his voice. He *believed* in him—*trusted* him—and letting go every other dependence and hope, dropped into his arms."

"The daughter of a celebrated physician was once attacked by a violent and dangerous fever; but she exhibited great resignation and tranquility. She said, she was ignorant of what might effect her cure; and if it were left to herself to prescribe, she might desire remedies which would be prejudicial. Shall I not gain every thing, she added, by abandoning myself entirely to my father? He desires my recovery; he knows much better than I do what is adapted to the restoration of my health; and having confidence, therefore, that every thing will be done for me which can be done, I remain without solicitude either in reference to the means or the result." Upham remarks that, "This was an instance of natural faith; believing without knowing; and entirely peaceable and tranquil, while trusting itself in the hands of another. Religious faith, in like manner, trusts itself in the hands of God; knowing nothing and enduring all things, in the full confidence that it will be well in the end."

In exercising faith, we frequently do many things—and do them in faith too, the precise result of which is altogether beyond our knowledge. The author above quoted says, "That faith exists, not perhaps in opposition to but in distinction from present knowledge. That is to say, in the exercise of faith, we do many

things both in nature and religion, of the results of which we do not possess, at the present time, any certain foresight. If faith did not carry us beyond the reach of our own understanding, beyond the line of human reason, beyond what we can now perceive, it would not be faith; and those who might walk within the circle described by that measurement, could not be said to walk by *faith*, but by *sight*."

As illustrative of what has here been stated, we present the following narrative from the Rev. R. Cecil:

"I imprinted on my daughter, the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said; 'My dear, you have some pretty beads there.' 'Yes, papa!' 'And you seem to be vastly pleased with them.' 'Yes, papa!' 'Well now, throw them behind the fire.' The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never told you to do anything, which I did not think would be good for you.' She looked at me a few moments longer, and then summoning up all her for-

titude—her breast heaving with the effort —she dashed them into the fire. 'Well,' said I, 'there let them lie; you shall hear more about them another time; but say no more about them now.' Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her; she burst into tears with ecstacy. 'Those, my child,' said I, 'are yours, because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what *faith* is. I did all this to teach you the meaning of faith. You threw your beads away when I bade you, because you had faith in me that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him that he means your good.'"

Two little boys were once wandering in the woods until they became bewildered and were unable to find their way out. After being lost for some time they were found, safe from any harm. Being asked if they were not afraid when the night came, they answered, "No!" When asked why they were not afraid, one re-

plied, "when it grew dark I was tired; and I kneeled down and asked the Lord to take care of Jonny, *and went to sleep*." Here was faith in the highest sense. It was based upon no special *promise*, but upon the *goodness* and *faithfulness* of God. And it is proper for us to remember that the character of God, as revealed in nature and revelation, affords the strongest ground of confidence.

A Bible incident, which occurs to my mind at this time, serves to illustrate this idea. It is recorded in the fifteenth chapter of Matthew. A woman of Canaan (a Gentile it will be recollected), came to the Saviour and desired him to cast a devil out of her daughter. In this case there was no promise, and but very little encouragement for her to pray, being (as the Jews termed the Gentiles), a "dog." Her only hope must have been in the benevolence and mercy of Jesus. But her case was an urgent one; her daughter was beyond the reach of human means. She came to the Saviour in sincerity and humility, "but he answered her not a word." Though this was a great trial, without doubt, yet she did not cease her importunity, but besought him so earnestly that the disciples rather interceded for her, and asked (as his answer seems to imply), that her request might be granted and she sent away.

But now her faith must again be put to the severest test, and the Saviour answered in substance, "I am not sent to these Gentiles, I came to the lost sheep of the house of Israel." Still she persisted; "she came and worshipped him, saying, '*Lord help me.*'" What a prayer! Yet the Redeemer saw fit, virtually, to refuse her request, by stating an objection which generally, would have been considered conclusive. "It is not meet (proper) to take the children's (Jews') bread and cast it to dogs (Gentiles)." But such was the strength of her confidence in Christ that she continued, in the very depth of humility to present her case. "Yet the dogs eat of the crumbs which fall from their masters' table." Such pleading and importunity as this could not fail to reach the heart of Infinite Love, and Jesus replied, "O woman, *great* is thy faith; be it unto thee even as thou wilt." This was enough. She asked no more. And the Saviour's word was all the *evidence* that she asked for in the case.

CHAPTER XXVII.

OF HINDRANCES TO FAITH.

1. The first hindrance to faith is, a *want of consecration to* God. That this state of heart, wherever it exists, must constitute a barrier to faith will be apparent to any one who will take a little time for reflection. Said Christ to the Jews, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God *only?*" John v, 44. That is to say, where there is any want of sincerity, or devotion to God, or any undue care for self, *a person cannot believe in Christ.* And the reason for this is quite plain. As we have elsewhere suggested, if one man is knowingly withholding from another what really belongs to him, or if in any other way he is doing him an injury, he cannot at the same time approach the individual with confidence, and especially will this be the case, if the person doing the wrong knows that the other is aware of his injustice and fraud. Suppose, to illustrate still farther, that I have obligated myself for a cer-

tain consideration, to give a man my entire time, influence, and all I possess as long as I live. Suppose, that in course of time I take pains to seek my own aggrandizement, and not only neglect to defend the character of my employer from unjust aspersions, but on the contrary, rather increase them. Now suppose that a knowledge of the whole affair is communicated to him, and I know it; I ask, could I go to him in full faith? Could I ask a favor of him in confidence? Could I feel a freedom in coming to him? Certainly I could not. I must necessarily come with extreme diffidence, if I come at all, and if I make a request, surely I can entertain no strong expectation of its being granted.

From these considerations we may see why some people are always in doubt. Their faith is exceedingly weak; and the reason in many instances is, they allow some insurmountable obstacle to hinder its action. In order to believe in God with all the heart—with a faith that will conquer the world and purify the heart, we must have the assurance of our hearts, that we are not withholding from God that which is his due.

But still further; in order to believe fully, we must be conscious of *purity of intention*. Our remarks above, on the necessity of consecration

in order fully to exercise faith, will cover this ground; but we desire to impress this fact upon the reader's mind, separately. In the relation that exists between us and God, we can never approach him in full faith, unless we are able to appeal to the *sincerity* of our purposes and motives. If we see the least dissembling in our hearts, this will condemn us, and our faith will not take hold upon God. It will be seen that this sentiment will embrace the idea that we, from the heart, renounce all wrong or sinful acts; for unless a person do this, his purposes are not sincere. We must be able to call God to witness that we thus renounce sin forever.

2. A habit of unbelief is an obstacle to faith. Man grows up in unbelief (in many instances), and in adult age he lives in the practice of it. Habit has a powerful influence over us. Those habits that we form in childhood—especially *evil habits*, become almost a part of ourselves. Against our wills and purposes, against our interests and desires, do the evil habits of life lead us.

As already remarked, unbelief often becomes a habit of the soul. Men habitually doubt what God says. They distrust his goodness. They may believe some things that he says, but they are without genuine faith in him and

his word. This is universally true of unconverted men, and too much so with many professed Christians.

And a very alarming fact is, they do not consider themselves at all culpable for this heaven-daring sin. There are some men who pretend that they *cannot* believe—that they *would* if they *could;* and this they suppose excuses them from believing. Many Christians do not seem to understand the magnitude of the sin which this practice involves, and they flatter themselves that it is not very censurable.

From the fact that men have fallen into the dreadful habit of unbelief, it is none the less important that they extricate themselves therefrom. This, however, will never be done unless they are resolute in the extreme. They must wage war with this enemy of their souls, and this must be continued until it is conquered and exterminated; and it becomes us to say, that grace is the only means by which, in connection with strong faith and an unyielding determination, this great enemy can be slain. But the man who avails himself of these instrumentalities, need never be conquered by habitual unbelief.

3. *Depravity* is a great hindrance to faith. Indeed, it may be stated with propriety, that it

is the author of all hindrances. After we are consecrated, it will still be necessary for us to be vigorous in our attempts to believe not only on account of the habit of unbelief, but also because of the fallen nature that, unless entirely sanctified, we possess. We do not assert that depravity is an insurmountable barrier to faith, for *faith* is the instrument by which it is to be expelled from the heart. But the idea that we intend to convey is, that in consequence of depravity in the heart, it will be found more difficult to believe than it otherwise would be. And it is undoubtedly true that the less of depravity we have about us, the more readily we do believe.

To illustrate let us refer to a fact in nature. It is well known that physical labor has a direct influence upon the muscles of the body, to strengthen them; just as the principle of faith, when exercised, has a tendency to increase holiness of heart. It is also known that the human system is naturally feeble, and that the want of physical strength often produces an aversion to labor; and this is especially true in case of debility arising from disease. If we labor at all, we must often do so from a sense of duty, or because it is for our interest, but not generally because our bodily feelings are such as to induce it. They are averse to it.

But if we desire to rid ourselves of this feeble state, we must give the muscular system exercise. If we do this it will increase our strength, and such increase of strength, will, in its proportion, remove our inability to perform physical labor. Weakness induces inactivity, and inactivity induces weakness; but exercise increases the strength and thus removes an obstacle to manual labor. In like manner, depravity induces unbelief, and unbelief increases depravity; but faith tends to weaken depravity, and as depravity decreases, faith will inincrease; and as faith increases, depravity will decrease. The two principles act in opposition to each other.

We wish here to call attention to another important idea in connection with this subject. It refers to the statement that "faith is the gift of God." To this sentiment we do most heartily accede. We do not think, however, that because this is the case we are under no obligation to believe. The strength of your arm is a gift of God, but the ability to use it has so far been transferred to yourself, as to lay you under obligation to do so, on all proper occasions. But if we take into consideration the evil tendencies of the natural heart, we shall have great reason to ask for divine assistance, even in the exercise of faith. While this is

the case, however, we are under obligation to do what we can. And one thing that we can do is, to consecrate ourselves to God; another is, we can endeavor to overcome every other obstacle to the proper exercise of faith; and after we have done these things in sincerity, we can ask God in confidence to enable us fully to believe in him. If we pursue this course we shall always be able to believe. Thousands ask God to help them to exercise faith, who have not themselves removed one barrier, or made one well-directed effort to accomplish the result. As well might a farmer ask God to give him good crops, without his removing the timber, breaking up the soil, or sowing the seed. Until the obstacles to faith are removed as far as we can do so, the most vigorous efforts to believe will be unavailing; but when this is done, we shall be enabled to believe without much effort. Indeed we seldom notice acts of faith. When we do really believe, it is done without reasoning; at least we do not reason at the time of believing. Whenever we are inclined to reason in order to exercise faith, we may depend upon it, that we are in unbelief; for faith does not depend upon reasoning, but upon the immutable word and truthfulness of God. It is not opposed to, nor inconsistent with right reason; it does not dash madly for-

ward in opposition to it; it is neither superstitious nor blind.

Reader, will you examine the ground of *your* faith? Do not let feelings, good or bad, take the place of God's truth. Feelings may change with the weather, but the word of God shall stand forever; yea, till *heaven and earth pass away.* If you are perplexed about exercising faith, will you look well to it, and see if some barrier does not interpose. After all obstacles are removed, so far as you can possibly remove them, will you then present yourself in the very dust before God, and cry out, "I believe; help thou mine unbelief?" May God help you to do so, Amen.

"Thou very present Aid
In suffering and distress!
The mind, which still on thee is stayed,
Is kept in perfect peace.

"The soul, by faith reclined
On the Redeemer's breast,
'Mid raging storms, exults to find
An everlasting rest."

CHAPTER XXVIII.

CRUCIFIXION.

In the present chapter we propose to call attention to a phase of the great subject of Christian Holiness upon which little has been said or written. We refer to what is figuratively called crucifixion. It is not to be understood that this is separate from sanctification, but it is a part of it, although it is a subsequent part. From the fact that this part of the subject is so little thought upon we deem it proper to give it a separate consideration. In doing this, we shall have occasion to refer to the matter of consecration which is its concomitant. The two refer especially to each other. It may be remarked, indeed, that the crucifying process is evidence of the genuineness of our act of consecration. This work, with its legitimate attendants, when fairly accomplished fits the Christian for any event—either in life or death.

The term crucifixion occurs in the new testament quite frequently, not only in connection

with the Saviour's death, but it also refers to a spiritual state or process which may be illustrated by that event. It is to this state that Paul refers in the second chapter of Galatians, and twentieth verse, where he says, "I am crucified with Christ," &c. Again, Gal. v, 24. "They that are Christ's, have crucified the flesh," &c. From these and other passages it is evident that such a state exists. And it is believed that this work constitutes one real difference between the ordinary and sanctified Christian. In the former, though the remains of fallen nature that still exist are kept in subjection (at least for the most part), they still attempt to regain their lost power; but in the latter, these remains are crucified and dead.

Most persons, after making a full consecration of all that they possess to God, and after receiving the evidence that they have taken God at his word, i. e., believed that their offering is accepted, are apt to conclude that nothfollows but what is pleasing to the life of sense; and that the whole work relating to their inward purification is accomplished. But ah! how soon do such persons find themselves in an error; and not having a proper understanding of the subject, are liable to conclude that they have been deceived in their hopes and professions, have made a mistake in the

matter of consecration; and such persons frequently give up in despair, when, in fact, they are in the very place where, under the circumstances, they ought to be. A proper understanding of the way, and the peculiar trials to be encountered would, no doubt, save many persons from casting away their confidence. It should be recollected that this grace is not only *received* by faith, but that it is *retained by the same principle.* If, then, in any of the exercises subsequent to the reception of the grace of sanctification, a person's faith fails, his hope is gone, the blessing is lost, unless his faith again comes to the rescue. It is very important that we do not yield to doubts under any circumstances.

Perhaps the reader is ready to inquire, with a degree of astonishment, "What am I to go through now?" "What is implied in this work of crucifixion?" And it may be that some will "turn back" with the exclamation, "This is an hard saying!" Let me entreat you, if this should be your temptation, to hold on upon God; do not be alarmed, do not falter, do not be discouraged.

In discussing this important subject, we shall first attempt to establish the fact, that such a work of grace as the term crucifixion fitly rep-

resents, takes place in the heart subsequently to the act of entire consecration.

1. In our endeavors to elucidate the above-named proposition, we will first refer to the case of the Israelites in their passage over the river Jordan, and their entrance into the land of Canaan. That their departure from Egypt, their journeyings through the wilderness, and their final settlement in the land of promise, has a spiritual signification, is a fact that most Christians believe. And it is also generally believed that Canaan was a type of the future heaven of Christians, though not as generally believed to be a type of the state in grace of which these pages treat. We are of the opinion, however, that it had a direct allusion to the believer's rest—the rest of holiness in this life. As evidence of this, read the third verse of the fourth chapter of Hebrews; "For we which have believed *do enter into rest*;" showing that it is in the present life. There is some doubt, indeed, whether the land of Canaan had any direct typical allusion to a future heaven; though we are not prepared to adopt this view altogether.

The reader will bear in mind that after the Israelites had entered the land of promise, they then were obliged to take possession by force,

and exterminate the inhabitants thereof. They entered the land as soon as they crossed the river Jordan. It is here understood that the event of their crossing the river, is a type of the *entrance* of believers into a sanctified state; but that the conflicts which succeeded their entrance are a type of the conflicts which the Christian will immediately enter into after the santification of his heart. These battles will be between the life of *sense*, and the life of *faith;* between the various effects of the fall yet remaining, and the Spirit. This will appear more obvious, if we call to mind the fact that it is necessary to have these contending elements brought into contact before one can destroy the other. The Israelites could not destroy and exterminate the Canaanites before they came in contact with them; nor can the Christian exterminate his enemies until he has met them, and much less until he is conscious of their existence.

It may be said that the Christian does not destroy the enemies of God in his heart, but God does it for him. The same is true of the destruction of Jericho, Ai, the Midianites, &c.; and yet it was not done till the Israelites met them, and were used as the instrumentalities to accomplish their overthrow. Paul tells us that they achieved their victories

by *faith*, which is precisely the way in which the Christian is to obtain his victories. "And this is the victory that overcometh the world, *even our faith.*

Entering into the state of sanctification is the act, which in the main, gives the Christian possession of his heart, and the victory over his enemies, according as it is stated in reference to the Children of Israel in the eighteenth chapter of the book of Joshua, and the first verse; "And the whole congregation of the children of Israel assembled together at Shiloh and set up the tabernacle of the congregation there; and the land was subdued before them;" and yet they had not in reality destroyed one of its inhabitants. The Canaanites, however, fainted on account of the Israelites, and Jericho was straitly shut up because of them. And we shall do well to remember, that the battles that were fought, were not battles for the sake of conquest merely, but for extermination.

2. We refer the reader, in the next place, to the term crucifixion itself, as it is used in connection with the death of Christ. From this event it is evidently drawn. Its original use will throw some light upon the subject.

There can be no doubt but the Saviour was as fully consecrated, and as really sanctified

before his crucifixion as afterward. And it is a matter of importance for us to recollect, that nothing less than entire consecration would have enabled him to endure such ignominy and insult, as was heaped upon him. We do not refer to the Saviour's moral purity, so as in any sense to imply that he was delivered from depravity; certainly not, for he never had the least blemish upon his heart. Still his crucifixion was a subsequent part of a life of consecration, and this fact is all that is of importance to the illustration of the subject under consideration. This is the natural order of things.

3. We are, as we have seen, to be "crucified with Christ." When, then, shall it be done? In order to success in the matter, it is necessary in the first place, to have a full and voluntary surrender made of all we have and are into the hands of God—an absolute laying down of one's life, that it may be taken up again; and in the next, to have this offering accepted, with which comes the grace necessary to qualify us for the trial that is to follow.

4. But still further; the very idea of a sacrifice and its concomitants, suggest to us the thought just expressed. The *offering* of the victim is the first act, the *acceptance* or sanctification of it the second, but the *consuming* pro-

cess is the third, and this third process is the *evidence* of the reality of the other two. If the fire did not consume the offering, would the offerer have any reason to believe that it was acceptable? And let the suffering child of God remember, that when fire is applied to a "living sacrifice," it will cause pain; still if patiently borne it will result in the death of the natural man.

5. But lastly, universal experience is evidence of no mean character upon this point. Go where you will, and you will hear those who have experienced this blessing testify to the same thing. Paul, in his letter to the Philippians, testifies, first, that he counted all things loss; secondly, that he did so for the excellency of the knowledge of Jesus Christ, and that he might be found of him, not having his own righteousness, &c; and thirdly, that he might know the fellowship of his sufferings, being made conformable unto his death. Phil. iii, 8, 9, 10. This is both scripture and experience; and in all ages, so far as we have the means of knowing, human testimony is the same.

It is related of Madame Guyon, that in the commencement of her religious experience, her beauty was a particular snare to her. After a time her mind became impressed with the ne-

cessity of entire holiness of heart. She accordingly gave herself and all her effects into the hands of God, in the spirit of entire dependence and self-renunciation. It was but a short time after this till she was taken with the small-pox. "This dreadful disease," says Upham, "was not then shorn of its terrors by that merciful Providence, which directed the philosophic mind of Jenner in the discovery of its wonderful preventative. And she was thus smitten when she was a little more than twenty-two years of age—a period of life when beauty of person does not cease to be prized." Her friends were much affected by this (as they supposed) misfortune, but her mind was undisturbed. She states that amid these regrets and her own sufferings of body, she experienced unspeakable joy in view of the loss of that which had so often proved a source of trial. She remarks, "When I was so far recovered as to be able to sit up in my bed, I ordered a mirror to be brought, and indulged my curiosity so far as to view myself in it. I was no longer what I once was. It was then that I saw that my heavenly Father had not been unfaithful in his work, but had ordered the sacrifice in all its reality." So entirely did she acquiesce in this stroke of God's hand, that she even refused to use any remedies

that were offered to her to fill up the hollows in her face.

Soon after this a very dear son—the son of her love, "her Jacob," as her biographer styles him, fell a victim to the same disease, while one who was in a great degree alienated from her, an "Esau," was left. All these afflictions she heartily acquiesced in.

CHAPTER XXIX.

THE SAME SUBJECT CONTINUED.

It is our intention to attempt an answer in this place to the very natural inquiry, "What in man is to be crucified?" We answer in the language of scripture—"The natural man;" "The carnal mind;" "The flesh;" "The old man," &c. Mark, this is not now to be subdued, but exterminated—destroyed. And it should be borne in mind that the principle which is to be destroyed does not now manifest itself in flagrant external acts of transgression; but it will manifest itself in some way, as long as any degree of the "old man" is left in the heart; but it must be destroyed if we are ever fully resurrected with Christ.

This principle is very tenacious of life. It sometimes *seems* to be dead, but suddenly, ere we are aware, it revives with new vigor, and renews the contest with terrible severity. Still it can be destroyed, for the apostle says to some "Ye are dead," &c. Col. iii, 3. This life is the root of the selfishness which mani-

fests itself in so many different ways. Among Christians even, much of it, in many instances, remains so much, at least, as to warrant the conclusion that the life itself has not become extinct; though it is undoubtedly chained. Among those even who claim that this work of inward crucifixion is accomplished at conversion, and who themselves profess to be converted, we often find a great degree of sensitiveness. If they are opposed in any way, if they are crossed in their desires, if they are calumniated, their eyes sparkle, the color comes or goes in their faces, and the various forms of *self-defense* are resorted to in such a manner as to give unmistakable evidence of the existence of selfishness in the heart. If their character, or that of any of their friends is called in question, the remains of this life are discernible in the actions that follow; sullenness, anger, coldness, etc.

One reason why some persons oppose this doctrine so strenuously is, they have grown old, and become established without its practical benefits; and now to acknowledge themselves deficient in religious experience and to seek after higher attainments, would, in their view of the matter, be a discredit to them. All this anxiety about our reputation, families, property, church, etc., must be driven out and

destroyed; and if we are true to our consecration vows, and if God has really accepted the sacrifice then made, we shall learn the power of the natural life by its attempts to resist the crucifying process, and by its complaints of undue severity. But if we endure to the end, we shall know the joy of being risen with Christ to a new, a higher, and a holier life.

For the sake of rendering our ideas more clear, we will notice a few things to which we must be crucified.

1. Strong desire for joyful emotions. We do not say that a fully sanctified person is destitute of feeling, but he is destitute of a *desire* for that feeling independent of God's will. This, to him, comes just like anything else; life, health, friends, food, raiment, summer and winter—they all come, but they come *to him* just as God wills and without any anxiety upon his part. This point is not reached without pain; so strongly attached are we, from the time of our conversion, especially, to emotions.

It may be asked by some, why it is that God permits us to enjoy this happy feeling, when we are first converted, and sometimes long afterward, if he now requires us to deliver it all up to him? We will answer this question by asking, Why did God give the Israelites the ceremonial law, and allow them to use it for

centuries, but finally take it away? The answer is plain; he did so because they were *only capable* of receiving such a dispensation at *that time*. They were not then qualified to profit by a dispensation such as was given to the world by our Saviour afterward.

We see too, how wonderfully they became attached to the temple and its service—the external show and form—the shadow of the real; we behold them clinging to those things with the tenacity of life, and even rejecting Christ on that account. But notwithstanding all this was the case, we cannot think that God was wrong in giving them the temple and its service; the wrong was in them. Their depravity and weakness was such that it led them to idolize and worship a creature more than the Creator. God, however, finally wrested these things from them, though he did not leave them without a temple, for he constituted Christians a spiritual temple which was much more glorious than the former. 1 Cor. iii, 16, 17. 1 Pet. ii, 5.

The idea under consideration may be still further illustrated by asking, why a mother in teaching her child to walk, at first allows it the use of her hand or some other support, which she eventually will learn it to do without? The reason is, at first it needs some support of

this kind because of its weakness, but when it has increased in strength sufficiently to warrant it, it will then be for its good to be deprived of these temporary supports. So God will call upon us to put away childish things, when our strength and experience are sufficient without them. He will ask us to do so, pain or no pain; if it costs us pain, which it probably will, it is because we are naturally selfish and cling to our idols. Illustrative of this we quote another incident from the life of Madame Guyon.

From the time that she experienced religion, she was exposed to the greatest persecutions and mental afflictions; but all this time she was wonderfully supported by the joys of religion which she was permitted to share very largely. But God saw fit at a later period in her life to subject her to the severe trial of being left entirely destitute of all inward comfort and joy, except such as grew out of her faith in him; and this was continued for more than six years, with only slight variations. The change which she experienced was so great, and her heart seemed so desolate in comparison to what she had formerly enjoyed, that she came to the conclusion she had committed some aggravated sins, though she was conscious of none. She consulted her spiritual director, a man of piety and learning, in reference to her

peculiar state of mind; but he misunderstood her case and advised her to begin anew in religion. This she did not see fit to do, and he wishing to have some one more successful than himself engaged to direct her, resigned his office. This was another source of trial, for she had great confidence in him; and this was interpreted as a proof that he considered her a reprobate.

One of her friends became alienated, and often in his sermons alluded to her as being once a bright example in religion, but now an apostate. She tells us that this was even done in her presence; but she bore it patiently because she thought she deserved worse treatment than this.

She remarks, "It is true, that nature wanted to free herself from this abject condition, but could not find out any way. If I made an effort, if I tried to make an outward appearance of righteousness by the practice of some good thing, my heart in secret rebuked me as guilty of hypocrisy, in wanting to appear what I was not. And God, who thought it best that I should suffer, did not permit anything of this kind to succeed." As her health was feeble and she seemed near to death, she says, "darkness brooded upon the future as well as upon the present; so that I knew not how to pre-

pare myself for that change, which sometimes seemed near at hand." Even the minister who had been instrumental in her conversion, wrote her a letter at this time which deeply afflicted her. Another source of grief was, that in this time of "desolation," as she calls it, she was dreadfully tempted to sin. Thus it was for years together that trials fell thick and fast upon her. Among them, and in the time we speak of, was the death of her husband. "Loaded with miseries of all sorts," she says, "weighed down with the burden of continual crosses, I at last gave up hope. The darkness of an eternal night settled upon my soul. Looking upon myself as a victim doomed for destruction, I had not the least expectation of emerging out of the distressing state in which I found myself. As in the case of the Saviour in the extremity of his sufferings, God seemed to have forsaken me. But thanks be to his grace, my heart bowed in entire and holy submission. Lost as I was, or rather as I seemed to myself to be, I could not cease to love."

Soon after she came to this point and became willing that God's will should be done, even though it might doom her to this desolate state forever, the light burst anew into her soul. Her desolation was gone; and instead of having lost in the conflict, she found that she

had been greatly the gainer, by losing the life of nature, a life which had greatly retarded her progress in the divine life.

2. We must be crucified to the love of the world. This love in man is very strong; and much too strong even in Christians. At any rate, God calls upon them to abandon, not the *goods*, but the *love* of them. Christians may have property and use it and still not *love the world*. God says, "If any man love the world, the love of the Father is not in him." 1 John ii, 15. But we *naturally* love the world and its allurements; and frequently professors of religion seem bent upon accumulating much of it, as an object, independent of the will of God. How often do we find them swallowed up in it! God would have us perfect in this particular. It is highly necessary for us to be dead to the world.

3. We must be crucified to the love of our friends. Not that it is wrong to love our friends; but we must love them *properly*. Much of the affection which we have for our friends, is deeply polluted with selfishness. The *natural life* is every where like the nerves of the body. Its ramifications extend to the most distant extremities. Even the service and worship of God is in danger of being polluted by it. Let us not wonder, then, when

God removes us from our friends or our friends from us.

But the human mind is so constituted that it needs something beyond itself upon which to depend; and as the life of sense is much stronger in the natural man than the life of faith, he generally selects objects of sense instead of objects of faith, as helps or supports. That is, it is much more natural and easy for men to believe and trust *their friends*, than *God* or his word. They are naturally much more inclined to depend upon something tangible, than upon anything which is a matter of faith. This was Peter's fault when he attempted to walk upon the water. As long as he did not notice the winds and waves, he could proceed well enough, but when the life of *sense*, instead of the life of *faith*, predominated, down he went.

After we have embraced the grace of sanctification, this tendency of mind, though greatly weakened, often in some degree remains, to be be crucified—mortified—exterminated. Those persons that have assisted us in passing safely through the mazes of unbelief, who have been the instruments in the hands of God in imparting some beneficial instruction, we are very apt to lean upon to an undue extent; and sometimes to go so far as to conclude that unless we can enjoy their society, or at least be

so situated as to correspond with them, we shall not be able to retain the precious grace which God has seen fit to bestow upon us. This is a species of idolatry, and must be carefully guarded against. The Bible says, "God is our refuge and strength." "God is my helper." "God is my defence." "From him cometh my salvation." "He *only* is my rock and my salvation."

Now in order to deliver us from this undue dependence on friends, God takes us by the way of the cross and through the crucifying process. These friends are sometimes removed to a distant country, so that it is impossible for us to see them; and sometimes they die and leave us hanging, bleeding, and dying upon the cross. Sometimes they are so engaged in the duties of their respective callings that they are unable to correspond with us, and thus we are left to seek support elsewhere or get along as best we can without it. Sometimes these friends appear cold and indifferent toward us, and sometimes circumstances occur which render our worship of them impracticable.

It will be readily seen that such a process will be very severe, but severe as it is, if the soul really belongs to God, its creature supports will be smitten one after the other, till nothing of this character is left upon which

to lean. This is a course of proceeding that is well calculated to destroy the natural life, from the ashes of which a purer one will be raised.

This form of creature worship is very apt to manifest itself in members of churches, when a favorite minister is about to take leave of them. They often feel a great aversion to any other man, and sometimes appear very unwilling to submit to a change from the hand of the Lord. It is frequently the case that he tears their darling and his rival from them, and leaves their idolatrous hearts to mourn and bleed for the loss of their Dagon!

CHAPTER XXX.

THE SAME SUBJECT CONTINUED.

4. Our unlawful appetites and passions must be subjected to the mortifying process. Such for instance as fleshly indulgence, pride of life, taste for anything unlawful, any improper use of the tongue, or the temper. It will embrace a *waste of time* in recreation or anything else, display of fine clothes, furniture, domestic arrangements, learning, not even excepting eminent piety. All these things and many more of the same sort, must be nailed to the cross, and there suffer the pain of death by crucifixion. Every person who has really and thoroughly consecrated himself to God, must expect to meet this evidence of the divine acceptance—the cross and the consuming fire.

5. We must be crucified to the love of ease, and dislike to sorrow, and especially to that repugnance which is generally found to exist in men to the process of inward crucifixion.

It is a remark of Fenelon, that "we must die to our aversions, as well as to our desires."

None can doubt what the Psalmist declares to be true in relation to this subject; "Many are the afflictions of the righteous." God has so ordered it, that these things fall to the lot of the saint as well as to the sinner. As we are constituted nothing will keep us from physical suffering. Sometimes the most terrible and painful diseases are permitted to fasten upon God's dear children, and by them they are distressed, maimed and killed. Such is the violence which these afflictions are permitted to assume, that at times, the saint, for a moment, may well nigh forget himself; and it requires much grace to endure them properly.

But our mental sufferings are by far the most numerous and difficult. The causes which produce them are extremely varied. Among them we notice the interruption of our expectations and desires for the advancement of God's cause. We are not to suppose from this, that a Christian should not be deeply interested in the prosperity of that cause; but what we refer to is, the fact that a person may become so anxious for some particular state to take place in the church—say a revival state; or he may be so anxious to have it take place in a particular way, that when his expectations are not met, he is filled with disappointment and pain. He may have labored

and prayed long for this object; he may have seen some indications of its approach, and then some effort of the powers of darkness may suspend, and even destroy all his hopes. It is the Christian's duty and privilege to bear all this, even humbly and in a proper temper of mind, not that it is wrong to deplore such a state of things, but that he should be able to act under it with perfect composure and self-control. In order to this, the "old man" must be subjected to the cross.

Another cause of mental suffering to the child of God is, persecution. It is a matter of rejoicing that saints are not now called to suffer martyrdom for the religion of Christ; but still the spirit of persecution is in the world, and it often stretches forth its hand to disturb our peace. Christians are the subjects of slander, insult, scorn, and contempt, in an eminent degree. No class of persons is called to bear as much of this as Christians. And this will be the case just as long as they will not compromise their religious principles with a godless world. If they will follow the precepts and examples of their glorious Leader, they will be hated by the world.

It is highly necessary for us, if we wish to please God and do good among men, to be crucified to these things. At this point is one

of the greatest deficiencies of the Christian church in the present age. Very few branches of it come clear out upon all existing evils; and the same spirit is found to exist in individual minds. It cannot well be doubted but a fear of the frowns or a love of the applause of wicked and popular men, has much to do in producing this state of things. The men are exceedingly scarce who are completely dead to what may be said or thought of them. Perhaps the reader can remember how very hard it has been for him to perform certain duties, under some particular circumstances; and upon close examination it may have been ascertained that the difficulty was on account of the persecution that such a course of conduct would subject him to.

If, however, Christians should adopt such a rule of action as would screen them from censure and abuse from the wicked, that course would soon disrobe Christianity of its beauties, and render the system powerless in the suppression of vice. It is not the true policy of the Christian religion to embrace evils in order to correct them; though many have ventured to make the fearful compromise. Its true policy is, to hold up the perfect system of religion, the perfect rule of action established long ago by Christ himself. Its proper course is, to re-

prove and rebuke all, and every form of sin; popular or unpopular, whether such a course subjects it to censure or not. There is no other just course—no other that God will fully approve.

Christ, and the apostles, and the early Christians, not only had public opinion against them, but the greatest moralists, the most influential and learned men in the known world, rejected the system of religion which they taught as impracticable and severe; as opposed to many of the best institutions then existing; and in addition to this, they were called to endure the most trying persecutions. But amid all they held fast to their principles; they never yielded to popular opinion; they were dead to the voice of censure and to the love of praise.

Still another cause of grief and trial to the Christian is found in the infirmities and faults of his friends, his brethren in the Lord, perhaps. To say nothing of those, who, though connected with us in church-fellowship, will, nevertheless, turn against us, and betray us into the hands of our avowed enemies, there is often a great source of trial with those who are our real brethren. Indeed it may sometimes occur that sanctified souls may become a source of affliction to each other. We may

not be able to understand the motives by which they have been actuated, and to all human appearance they may have acted wrong, while, in the sight of God they may have done right. In all such cases we shall find ourselves greatly tried, and sometimes such afflictions may seem to be more than we can endure. But we must die to all this. We must be willing to lose even our friends and their friendship, as before mentioned, for the sake of God and his cause.

Let us willingly and cheerfully pass through the fiery ordeal, knowing that "Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it." Luke xvii, 33.

6. We must die to our virtues also. Many sincere persons are in great danger of offending God by the satisfaction which they take in view of their virtuous acts. The cross is often necessary here to destroy the flesh; and hence it is when we have performed some act that is right and commendable, when we have done the very best that we could do, our motives are often misapprehend and we are bitterly censured. It will be well for us, if in such times we can acquiesce in that Providence which consigns to affliction, and thereby saves us from idolatry.

A paragraph or two from the writings of Madame Guyon, is applicable here. "The soul has its virtues, perhaps high and eminent virtues; its good intentions, its patience, its benevolence, its truth, its temperance, its great number of outward good works. But when, in the exercise of its virtues, whether inward or outward, it has done something right and good, something for itself or its neighbor, it sometimes feels an emotion of self-gratulation, and is inclined to take a little merit to itself. It perceives this disposition and laments it; but has not as yet gained the victory over it. But God in his Providence smites all such feelings, which are obviously drawn from a wrong source, and are hostile to the true inward life; until it perceives and realizes at length, in the exercise of a truer and higher faith, that its good feelings are from God, and that they are good only so far as they come from him alone.

"And there is yet a higher degree of faith, which is brought into exercise in connection with a still more intimate and deeper experience of inward crucifixion. It is sometimes the case, that souls, in the experience of God's favors, are perverted by the very gifts which they receive from his hand. They mistake the gifts for the Giver, the joy for Him who is the source of their joy. And God then, if he has

determined to [fully] sanctify this soul, so orders his providences, as to render it the subject both of inward and outward sorrow; and in such a degree and in such a manner, that he will appear to it to have entirely withdrawn his favors. This is a very trying situation. It is impossible for the soul to live in it for any length of time, without the experience of a very high degree of faith. The soul that can stand this test, that can drink the bitterness of this cup, especially when it is offered without any mitigating ingredient, cannot have anything less than an *assured faith;* a faith which fully purifies the heart and overcomes the world. He who has this confidence in God, is necessarily the friend of God according to the promise, and cannot be separate from him, either in the affections or the will. It is from that moment that the death of nature is experienced; which is nothing else than the cessation of all wrong and inordinate desires and purposes, and entire union with God in everything that he loves, and everything that he wills."

"There is a light in yonder skies,
A light unseen by outward eyes;—
But clear and bright to inward sense,
It shines, the star of Providence.

"The radiance of the central throne,
It comes from God, and God alone;—

The ray that never yet grew pale,
The star that 'shines within the veil.'

"And faith, uncheck'd by earthly fears,
Shall lift its eye, though fill'd with tears,
And while around 'tis dark as night,
Untired, shall mark that heavenly light.

"In vain they smite me. Men but do
What God permits with different view;—
To outward sense they wield the rod,
But faith proclaims it all of God.

"Unmoved, then, let me keep my way;
Supported by that cheering ray
Which, shining distant, renders clear
The clouds and darkness thronging near."

CHAPTER XXXI.

OF THE CROSS.

Crucifixion always implies a cross; and not only is the cross implied, but a nailing to the cross also. It will be remembered, too, that death by the cross is the most painful, lingering, and (humanly speaking) disgraceful death that can be conceived of. In order to the complete crucifixion of the life of nature, the carnal mind, the cross must occupy a prominent place. And this remark will be appreciated by a bare referenee to ordinary religious experience. Hence we hear the cross spoken of, frequently, in common religious conversation.

The work of crucifixion implies that we have given ourselves entirely to God. From this fact it becomes his business to see that we are thus brought into contact with the cross. I think this can be affirmed of the crucifixion of Christ; for how frequently do we read in the New Testament, "*Mine hour* is not yet come!" And from this language we infer that a particular time was fixed in the mind of the Deity,

in which this wonderful event was to take place. In other words, God was controlling events and circumstances in such a manner as to bring about the redemption of man by the death of his Son upon the cross. So in our own case. God's eye is always over us, and he will so arrange his providences that we shall not only certainly be brought into contact with the cross, but this will be done at the most appropriate time.

In our religious experience, we at times feel that some of our trials are almost insurmountable. We frequently speak of their unusual severity, and often say that we could have borne *any other trial better*. We should remember, however, that any other trial might not have amounted to a *cross;* or at least it might not have been a cross of sufficient severity to accomplish the object, i. e., the death of nature. If we were left to choose our own trials, and that choice to be dictated by our feelings, it may readily be conceived that *the cross* would seldom come in our way. We should probably resemble children when they are sick; entertain such a dread of the prescribed remedy, and such a false pity for ourselves, that the remedy would be neglected and the disease remain.

But having consecrated ourselves entirely to God, not only to do, but to suffer, if he require

it, we have nothing to do but to obey him without any reference to what we may prefer. God is faithful in his work, and he applies the remedy which will be for our greatest good and his greatest glory. Hence, when one trial or class of trials fails to have a mortifying or crucifying effect, we are generally brought into contact with another; and this process is repeated as long as that life is not extinct. This is especially the case with all truly consecrated persons It often seems to such persons that they have more trials and crosses than any one else; if they have, however, it is because more are necessary to accomplish the result. This accords with the sentiment already advanced, viz, that death by the cross is a severe and lingering one; and it agrees with another idea, in like manner advanced, that "the flesh"—"the old man," is hard to die. But severe as this contest is, it is the path that the Saviour trod; and it is, if persevered in, sure to result in the destruction of the carnal mind. We shall have no more of these dreadful trials than are absolutely necessary to accomplish the object; in other words, when the life of nature is completely slain, we shall no longer dread the cross, though we may often meet it; or still differently expressed, as soon as the victim is *dead*, the cross ceases to

give pain—we are insensible to it. And this is the only means by which we can slay this great enemy of holiness. Hence the necessity of the process. Our heavenly Father does not "afflict willingly nor grieve the children of men;" but all this is done for our highest and best good.

In order to crucifixion, agencies will be employed as well as the cross. It may strengthen the faith of some who are called to pass through this painful process, to remind them that agents who are employed in crucifying are usually exceedingly wicked and *cruel*. The Roman soldiers were employed to put the Son of God to death, and we need not be astonished when the enemies of God and of holiness assail us. We sometimes feel greatly afflicted at the cruelty which may be heaped upon us; but let us never so far forget ourselves as to reproach and calumniate the instruments of our torture, while by unbelief we separate the Father of mercies from the terrible conflict.

> "In vain they smite me. Men but do
> What God permits with different view;
> To outward sense they wield the rod,
> But faith proclaims it all of God."

But if we are to pass through these scenes of mental anguish, our *behavior* and the *temper* of our minds, as well as the *constancy* of our

faith, cannot fail to be subjects of great importance to us.

In the first place, we should remember that all this work, to be acceptable, must be *voluntary* upon our part. The Saviour, who is our pattern, said, "I lay down my life." Nor will it answer the purpose, if we consent to be nailed to the cross, but afterward suffer our feelings in any way to relent. The rabble, in their unholy mirth, may tauntingly tell us to save ourselves; but it will not do to come down from the cross. Undoubtedly, we can do so if we choose, but that will at once stop the glorious work. Our dear brethren may forsake us, as many of the disciples did Christ, they may conclude that we are reprobates, but still it is for our real interest to embrace the cross, to glory in it, and cheerfully linger out the ebbing sands of the life of nature upon it.

Is it not the case, frequently, that ministers of the gospel, in their pastoral visits, administer sympathy and pity to those who are under the influence of the cross, when it would be much better to add another nail, and cheer the sufferer by pointing to the glorious results following, and recommending him to the clemency and support of the Holy Comforter? Sympathy (expressed at least) in such a case, is much like the pity of one parent to a rebel-

lious child, while it is under the chastisement of the other. And who does not know that such a course instead of affording real comfort, is a positive and often a permanent injury. We do not say that ministers should not console the disconsolate and afflicted, but let it be done with the proper means, and never let them try to heal when it is necessary to amputate.

The cross (the various trials of life), is designed for our good, though it may seem, at the time, to be an evil. And yet how often we try to shun it! How little we glory in it! How little we love to bear it! And how very few there are, who even recognize the hand of God at all in the cross! Like Balaam, their eyes blinded by sense to the real cause of their seeming evil, they begin to smite and abuse the agency which they do see. But remember, dear child of heaven, that your *faith*, and not your *sight* or *feelings*, is to be your guide here. Remember, too, that the blessed Jesus—he who died the same way—he whose mission to the earth was mercy and "good will to men"—he who is now in the court of heaven as our minister plenipotentiary, is superintending all this affair. His benevolent soul is watching with longing solicitude the state of thy heart. He gives you all the comfort that he can, consistently with the speedy completion of this stu-

pendous work. And the Father, too, with his "great heart of love," looks upon this scene with interest. He saw his only begotten Son pass through a similar process; and now he sees you—the purchase of his blood—his own adopted child, struggling with the powers of darkness, and O! who can tell the inexpressible delight of his paternal nature as he sees the last grains of the sands of this corrupt life running out and you approaching the confines of that land where depravity is a stranger! The angelic host as they bend their seraphic forms to gaze upon this interesting scene, and with almost breathless anxiety behold the conflict between light and darkness, sin and holiness, turn their hopeful eyes with reverence toward the Eternal Throne, as if to invoke the Father of their delights to cheer you onward! All heaven is interested in this case of yours! Look up, then, dear suffering child of God; suffer patiently a few more throbs of thy aching heart, and the victory will be yours; a victor's wreath shall deck thy brow; while the redeemed ones above, and the whole angelic choir will join to sing, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of sanits." Amen and Amen.

CHAPTER XXXII.

EVIDENCES OF CRUCIFIXION.

When is the work of crucifixion accomplished? What are the evidences by which we may know that it is done?

1. In the first place, those who are really "crucified with Christ" will be indifferent to what may be thought or said of them. They will not be reckless about their character and decorum; for a good character is of great importance to a child of God if he expects to advance the interests of the Redeemer's kingdom. But a person who has progressed as far as this in religious experience, will do what he considers his duty even if he must, in consequence, sacrifice every friend he has on earth; he will do right, and then the world may scoff at him in vain. Some Christians, however, who are not yet fully crucified, have so strong a sense of duty, that they will do this; but it will cost them a severe struggle, and they will be greatly affected in view of the sacrifices, and the

calumnies attending it. The other class will be indifferent to both.

The disposition to court public opinion, which is now so common even among Christians, is one of the evils of the present age. This is a sin of fearful magnitude, and one too that can boast of great age. The Israelites disliked to be considered singular, and consequently demanded of God a king. This same spirit exists now, and is a powerful hindrance to the church and to individuals.

When we arrive at a state in grace where our minds are not affected by the clamors of the multitude, where we can, in quietude of spirit, pursue the right, and do our whole duty, and nothing but our duty, and this at all times, we may safely conclude that we have one characteristic, at least, of our crucified Saviour But so long as this is not the case—so long as we are unwilling to advocate any right principle because it will expose us to ridicule and render us unpopular—so long as we hesitate to oppose anything that is wrong because some one or more will calumniate and persecute us for it—so long as we are afraid to wear such clothing, live in such a house or ride in such a carriage as corresponds with our circumstances in life, and so long as we shun the society of the poor, the maimed, or the ignorant, or re-

fuse to labor at any honest employment, because this course will sink us in the estimation of men, and expose us to the scoffs and insults of a wicked world, or the sneers of a formal church—we cannot, with any degree of propriety or safety, conclude that we have experienced the death of the natural man.

2. If our old man is entirely dead we shall cheerfully acquiesce in all the providences of God; whether they relate to our persons, property, family, or the church—whether adverse or prosperous. This is a close point; and but few Christians are to be found who have reached it. We are taught in the scriptures, that "Whom the Lord loveth he *chasteneth*, and *scourgeth* every son whom he receiveth." Heb. xii, 6. Our Great Exemplar has abundantly shown us that it is our duty, as well as our privilege, in the midst of afflictions to say, 'Not my will but thine be done." Many Christians may be found who can thus acquiesce in some of God's afflicting providences, such as the loss of property, friends, etc. But Satan uttered a truth when he said, "All that a man hath will he give for his life;" and though many can and do acquiesce in some trying providences, yet it is to be feared that when God puts forth his hand to touch their

persons or their religious enjoyments, they draw back, and refuse to submit.

There is no point in Christian experience more trying to the "old man" than this. For instance; a man has made a full surrender, as far as he is able to see, of all his interests to God. He has been enabled to exercise faith in God's acceptance of the offering; and now his heart is filled with joy unspeakable—he *feels* that he is a victor. He may remain here for a week, a month, a year, or more; but eventually, God, wishing to teach him the way of faith more perfectly, and prove the sincerity of his affection for Him, gently withholds the pleasing sensations of his heart, in which he has taken such great comfort, and leaves him for a time in great *desolation*, but not in *condemnation*.

At this place, unless the soul is well skilled in the life of faith, and completely crucified to the flesh, a great conflict commences. We are apt to look for the cause of all this, and not unfrequently attribute it to the neglect of some duty; or to the performance of some act, of the propriety of which we are doubtful, or of which we are entirely unconscious. After looking, and laboring, and pleading, all in vain for the restoration of his emotions, he cries out,

"Why does God suffer me to be thus afflicted?" "What good can all this do?" &c. Sometimes it is the case that persons become so determined in their opposition, and are so frequently repulsed and disappointed, that "the old man" will roar within them; and sometimes they are *tempted* to impatience and even anger.

Now while this is in any degre the case with us, we cannot safely consider ourselves fully crucified. It is very proper, however, to remember that this process is a crucifying one, and is designed to destroy in us the life of nature.

But when we can calmly leave our case in the hands of God, and can submit to have all our temporary comforts taken away, and can say from the heart, "Though he slay me yet will I trust in Him," we have another very strong evidence that "we are dead."

3. If we are fully crucified, our passions and appetites will be in a state of subjection.

In our alienation from God, the various passions of the soul have run wild. In the incipient state of religion these passions are favorably affected, and as grace increases their insubordination decreases, until at last, a frequent exposure to the cross (i. e., being denied when they ask for indulgence), completes, in a very

important sense, their death; and then they act as they are called upon to act. They are completely subject to God through the instrumentality of the possessor.

We must remember, that *death* is not *annihilation*. The most that can be said of natural death is, that it consists of a temporary suspension of the physical powers, which may be dispensed with at any time when God sees best. And a similar view of the right state of the passions seems to be the proper one. It is said in the Scriptures, "Be ye angry and sin not;" by which we are to understand that an intelligent, holy indignation, such as is under the control of a sanctified judgment and holy will, is entirely consistent with the highest states of religious attainment. God is said to be "angry with the wicked every day." And it is further stated in reference to our Saviour, that "he looked round about on the Pharisees with anger." It is hardly necessary to remind the reader that the anger which is consistent with holiness, is in no way similar in its nature or effects to the heated, burning, unmanageable passion common to unsanctified men; but is as before intimated perfectly under the control of the will. Such anger is called up by the will, and when exercised to a proper extent, is immediately checked, and returns at its bidding

to its former inactive state, there to remain till called up again on an appropriate occasion.

This, if my memory is correct, is the view of the subject which Bishop Hedding of the Methodist Episcopal church entertained. He calls it voluntary anger; and takes the position that *voluntary* anger in the Christian is harmless, while *involuntary* anger (i. e., all anger which is impulsive and not under the control of the will), is necessarily sinful. We are inclined to adopt this view of the matter, though it is the reverse of what is generally considered true.

In this connection we propose a few hints upon a delicate and somewhat difficult subject, upon which very little has been written, but in which, nevertheless, a very important social and religious principle is involved. It is also a matter of much anxiety, and sometimes perplexity, to many who are struggling for full redemption. And in the case of every truly sanctified soul, this matter sooner or later comes before the mind for reflection. Reference is here made to the association of the sexes. Of course we do not intend to refer to an illegitimate connection, but shall confine our remarks to what is considered *lawful*.

We make not a word of objection to the married state, for the Bible abundantly settles its propriety, for it is said that "marriage is

honorable in all." But any provision made for our benefit in this life is liable to a gross perversion; and when thus perverted becomes a positive evil. God has instituted a state of sleep, for instance, for the purpose of restoring our physical and mental powers, when exhausted by labor; but it is easy to see that sin would grow out of needless indulgence in sleep. God has provided for a further sustenance of our physical natures by furnishing an abundance of the necessaries, and even the luxuries of life; but it cannot be said that because it is lawful to eat, we can indulge in it so as to make gluttons of ourselves. This is a sin against which reason, nature, and revelation all remonstrate.

Excess in all the *lawful appetites* must be strenuously guarded against; and no Christian can innocently cast off restraint, even though he should keep within what is generally understood as being lawful bounds. It would be wrong for me to eat to *excess*, even if it should be of *my own food*, which I had lawfully obtained. The rule in this case would be to eat as much as the real wants of my nature require, and *no more*. And it seems to me that this rule should be applied to all the propensities.

As our appetites are all depraved, it is of the

greatest importance to have them brought back into their proper channel. This cannot be done while they are needlessly indulged; for, instead of subduing this tends to increase their depraved action. Until this passion is brought into complete subjection to an enlightened and sanctified judgment and a holy will, we ought not—we cannot in truth, conclude that the work of crucifixion is accomplished in us. But when the appetites and passions are brought down, when we can in meekness and tranquility of soul meet with abuse, calumnies, and defamation—when we can say, that "we keep our bodies under," then, and then only, have we another evidence that the work of crucifixion is accomplished; a work more to be desired than life, wealth, health, or any other blessing of an earthly nature. We ought, however, to be much encouraged, if upon examination, we find these depraved passions losing their control over us.

It is believed that in any case where the evidences which we have named are found to exist, especially for any considerable length of time, that the person may with a considerable degree of certainty conclude that he is "dead and his life hid with Christ in God."

We will now conclude these remarks by asking the kind reader to consider them care-

fully. O what a work is the crucifixion of the "old man!" What pain does it cost! What urgent entreaties will nature put forth! How heavy and painful will the cross appear to it! And what a strong and inflexible determination, upon our part, does it require! But if faithful to the claims of grace, we shall, thank God, see the last depraved power of the soul fall to the earth. God be praised for such a salvation! Who but a God could have provided it! Reader, let me entreat you to fall at once upon the saving grace and mercy of Jesus. Tear out the right eyes, cut off the right hands, if they cause you to offend in any way, and God will give you a higher, a dearer and a holier life than the one you lose.

CHAPTER XXXIII.

RESULTS OF CRUCIFIXION.

1. The first is a much more intimate connection with God. As long as any portion of the carnal mind is about us, we have, to that extent, the element of separation between the soul and God. Whenever this noxious principle is completely destroyed, God, as a matter of course takes up his residence in the soul; and the soul becomes conscious of the fact.

The reader will remember that anciently a veil covered the Holy of Holies from the gaze of the worshiping congregation. He will also remember, with gratitude too, that when the Saviour was crucified, that veil was rent "from the top to the bottom," signifying that the greatest blessings of the gospel were now accessible to all. Upon the crucifixion of self, the veil that has formerly hidden God from us, in a great measure, or if it be preferred, that has covered from our mental vision the glories of the inner temple, will be in like manner rent asunder, and leave us in a nearer and more in-

timate relation with God than ever before. Paul seems to have reference to this figure, in the following language: "Having therefore, brethren, boldness to enter into the *holiest* by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil," &c. Heb. x, 19, 20.

There can be but little doubt that the life of sense—the old man, constitutes a *veil* which obscures the spiritual optics of God's people.

2. We shall be much more free from hinderances after such an event than before. Every Christian knows how many times he has been kept back from accomplishing good deeds that he desired to accomplish, by the natural man. Timidity, want of faith, the cross, and such like things, have exerted such an influence upon the natural sensibilities, that we have, not in a few instances, been hindered from doing deeds that would have been for the interest of God's cause. When the work of crucifixion is completed, such hindrances will be done away; at least so far as not to deter us from doing that which it is our duty to do. This is a matter of rejoicing to the real child of God.

3. But, as we have elsewhere intimated, after the crucifixion of our Saviour came his resurrection. This was a glorious event. The scriptures recognize a spiritual state in the

present life, which is appropriately termed a resurrection, "If ye then be *risen* with Christ," &c. Col. iii, 1. The psalmist appears to have had something of this kind in view when he said, "Who shall ascend into the hill of the Lord?" "And it will not be considered visionary, to represent the soul that is crucified to self as being in a state above the world. Such a soul is with Christ in an eminent degree, as the apostle has it, "Your life is hid with Christ in God." It moves in a higher sphere, notwithstanding the fact of its literal presence here; it no longer grovels in the earth. It has risen with Christ to a new and better life. Upham remarks, that "out of death springs life." "From the dead seed springs the beautiful flower." And after this resurrection we shall find the essential elements of our real existence. Indeed, we shall have lost nothing, except what it was a benefit to lose. Such a soul will be exceedingly careful in all its acts. It will never act precipitately. It will always ask God's direction before it performs any act. It will pay no attention to the sayings and opinions of the world. It will have no fellowship—aye, no sympathy with sin, farther than to pity the poor sinner. It will be free from the cares and vexations of life. It will easily and harmoniously move forward in discharge

of the duties assigned to it; and it will be free from fears and anxieties about the result of doing its duty; it will leave all that in the hands of its God and Sovereign.

"Yes! I will always love; and as I ought,
Tune to the praise of love my ceaseless voice;
Preferring love too vast for human thought,
In spite of erring men, who cavil at my choice.

"Why have I not a thousand, thousand hearts,
Lord of my soul! that they might all be thine?
If thou approve,—the zeal thy smile imparts,
How should it ever fail! Can such a fire decline?

"Love, pure and holy, is a deathless fire;
Its objects heavenly, it must forever blaze;
Eternal love, a God must needs inspire,
When once he wins the heart and fits it for his praise.

"Self-love dismissed;—'tis then we live indeed;
In her embrace, death, only death is found;
Come then, one noble effort, and succeed,
Cast off the chain of self, with which thy soul is bound.

"O! I would cry, that all the world might hear,
Ye self-tormentors, love your God alone;
Let his unequaled excellence be dear,
Dear to your inmost souls, and make him all your own."

CHAPTER XXXIV.

MOTIVES TO HOLINESS.

In the present chapter we will place before the mind of the reader a number of inducements to seek the blessing of "perfect love."

1. One great reason why we should strive for entire conformity to God's will is, to guard against final apostasy and ruin. The Bible contains many solemn warnings and admonitions upon this subject; and it also urges us to seek after higher attainments in the divine life. No doubt can be reasonably entertained but a neglect to seek this grace has a direct tendency to backsliding. Nor need we be at all astonished at this, because God commands us to "be holy," and of course if we disregard his commands, we shall in consequence become more or less indifferent in religion. And besides this, harboring any unsanctified principle in the heart, has a tendency to draw us away from God, upon the principle of evil associations.

Here was the difficulty with the Israelites.

God had commanded them to exterminate every one of the native inhabitants of Canaan; and he saw a good reason for such a command. But they did not obey. They allowed certain portions to remain; their idolatrous practices were constantly before the eyes of the Israelites, and had a tendency to lead them to practice the same abominations. "Evil communications corrupt good manners." Their associations with the Canaanites rendered their evil deeds less and less hateful to them, until at last they fell into the practice of them. Hence they were frequently carried away into captivity and shamefully entreated.

This is the effect of sin everywhere—to contaminate, to win our hearts, and then secure our co-operation; as the poet expresses it,

> "Vice is a monster of such hideous mein,
> As to be hated, needs only to be seen;
> But seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

If we allow sin a residence in our hearts in any form, we may expect sooner or later to be brought into bondage by it. It is the conviction of the writer's heart, that without striving directly after holiness no person has any security against final apostasy. He may do without it for a life-time and embrace it in death;

and so may a sinner live without religion till he comes to die, and at this late hour accept of Christ. But this is not the safe course.

2. The honor and character of Christ as a full Saviour from sin, demands holiness at your hands. If holiness is an important element in the church, it is important that each individual member of the church enjoy it; because we are so constituted as to exert an influence upon each other. If we are fully saved from sin, our light, our acts, and our temper of mind will be inducements to others to come and be made whole. And if many were made holy through the gospel scheme, surely this would reflect glory upon the character of the Saviour, and an honor to God who provided such a scheme. If, on the other hand, we live without it, dragging our infirmities along with us, halting and stumbling as we go, so far as we are concerned, and so far as our influence extends, we say to the world that such is all the salvation that God has devised or that Christ has affected. Surely this would not be for the glory of God.

3. Your usefulness as a Christian depends, in a great measure, upon it. You may do some good without it, but not as much as with it. While a sinner, while your heart was unchanged, you could have been of but little use to the church, even though you had desired to

be. True, you might have assisted in pecuniary matters and thus have been somewhat useful, but you would never have exerted much influence in favor of religion until you had shown yourself to be a participant in its saving influence. Now if the "principles of the doctrine of Christ" have the effect to increase a person's usefulness, upon the same principle, leaving these principles and going on to perfection would increase it still more.

And further; we shall be more useful because we shall have more power with God. A holy man has more influence with God than he would have were he in any degree *unholy;* for, as we have seen elsewhere, the holy man has more faith; consequently he can approach God with a degree of assurance when he prays that he otherwise could not.

But faith is the *mainspring* of all proper religious effort; and the man who believes much will attempt and accomplish much. The man who really believes that a desirable thing can be accomplished through his instrumentality, will attempt to bring it about; and the more firmly he believes it, the more vigorous will be his efforts to accomplish it. On the contrary, if a man does not believe that certain things can be accomplished by the gospel's influence, say if he does not believe that his own heart

can be made holy, or that certain wicked men can be converted from the error of their ways, he will never make any well-directed efforts to accomplish these things, nor will he feel himself to be under obligation to attempt them. The strong faith that attends holiness of heart, makes its possessor *courageous*. He trusts in God. This keeps him from fear, and makes him willing to bear the cross.

A young man of my acquaintance was converted to God, joined the church, and was a consistent and zealous member for a number of years. His father was a great dram-drinker. The habit increased upon him until he seemed to be falling into a drunkard's grave. At a time when it appeared as if all hope of the father's reformation was lost, an interest broke out upon the subject of sanctification in the church of which the son was a member; and he, among others, embraced the blessing. As soon as this occurred he asked leave of his father to have family worship, which was something he never had strength to attempt before. The father consented—the son commenced—asking God to teach him what to say and do. Before a week had passed, the parents were both happily converted to God in the family circle all through the instrumentality of this

son; and they, with a daughter since converted, are on their way to heaven.

A certain minister of ability and influence was strongly opposed to the doctrine of sanctification as being a work subsequent to regeneration. A lady, who was well acquainted with the circumstances, but who enjoyed the blessing, took his case to God in prayer. She toiled and plead for the change of his mind and the sanctification of his soul. For a long time, every thing seemed to be going the wrong way. But still she importuned in humble trust. At length she prevailed—the Holy Spirit touched his heart, he saw his error, embraced the blessing, and since then has been a zealous and successful advocate of the cause that he once opposed.

4. But lastly, your final salvation depends upon it. As sure as that God speaks the truth, your soul will be forever lost without the sanctifying influence of the Holy Ghost. The Bible says, "without holiness no man shall see the Lord." It also says, "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha." That is, let him be accursed of God. And the Bible also commands us to love him, not a little, but *with all our hearts*—all our ability to love; this is the rule. Nothing that

is in any degree unholy can possibly enter heaven. Thousands of Christians treat the subject of holiness just as if it were left to their choice, to embrace it or let it alone. They seem to think, that if they are once converted and then do not relapse into their former wicked practices, they will get to heaven. This expectation comforts their hearts and quiets their consciences, and they live on without the grace till perhaps death comes upon them in great surprise.

Dear reader, remember that it is as much a command for Christians to "grow in grace," to "go on to perfection," to "be holy," as it is for a sinner to repent; and the person who neglects to do so, can never meet the Divine approbation. No matter what your feelings or enjoyments may be, if they do not correspond with the teaching of God s word. A person who can enjoy himself, who can feel happy, while he is neglecting God's commands, is dreadfully deceived; he is in an exceedingly dangerous place; he is the foolish man who is building upon the sand, and whose place of refuge, though perhaps satisfactory to him, shall be dashed to the ground with violence when the impending storm shall come.

O the terrible condition of that soul, which seemed secure in life, which enjoyed hopes of

heaven here, but at last in the day of the Lord Jesus shall be thrust down to hell! Such a thought chills my heart; and yet, dear reader, there is danger of this being your dreadful end, if you are living without holiness. What is the testimony of your conscience? Do you now feel that, in the sight of God, you are a holy person? Does the temper of your mind bear witness that this is the case? Have you the Spirit of Christ? "If any man have not the Spirit of Christ, he is none of his." Rom. viii, 9. O! ponder well the state of your heart, I beseech you. Do not suffer any pretext to deceive you. It is for *eternity* that you are living. Examine yourself in the light of God's Book, and let him be true, if every man become a liar in consequence.

CHAPTER XXXV.

TO THE SANCTIFIED.

We close this volume with the present chapter, and address it more particularly to such as profess the blessing of entire sanctification, though the remarks may be beneficial to others.

The nature of the human mind is such, and such are the circumstances under which we live, that without constant and unwearied watchfulness, even those who have embraced the grace of sanctification are apt to settle down into a state of mind, which, whatever else it may be, is not *progressive*. To advance in this state or any other, we must be awake to the subject, looking forward, pressing onward through every obstacle. It is our duty, not only to be holy, but to "perfect holiness in the fear of God;" and this we suppose will be continued to all eternity. A person is never so well prepared to advance in spiritual things as when delivered from sin. Of all other times, this should be the last in which to halt.

For the purpose of being as concise as possible, we present a number of sayings or maxims which may be of benefit to the attentive reader. In this we have followed a practice adopted by some other writers.

1. It is not enough to consecrate ourselves to God in one formal act, though this is our duty; we must renew and confirm it day by day—continually. We must *keep* upon the altar what we have placed there.

2. We at once believe, which belief, in a certain sense, applies to all future time; but we must also believe for each and every succeeding moment. It is an apt remark of some one, that our souls are like a watch; they need winding up frequently.

3. This truth cannot be too forcibly imprinted upon the mind, viz: that we can only live one moment at a time. Though you live ever so holily the present moment, that will not answer for the next—it will not make up for any want of holiness in the next. We *breathe* the present moment, but this will not satisfy the lungs in the future. So we must continue to breathe the atmosphere of holiness.

4. Give yourself no anxiety about the future. "Sufficient unto the day is the evil thereof." The future is all in the hands of your merciful Father, and he knows just what

you need, and what you can endure. In this degree it will be meted out to you.

5. Never fret about what you cannot control. Some people are much perplexed about the state of the world and things which they can neither hinder nor change. If these things are different from what they should be, what good can we accomplish by fretting about them. We may greatly vex ourselves without producing the least change for the better.

6. Think but little of yourself. Allow your mind to dwell but little upon self, farther than is necessary for self-examination. A person who thinks much about himself, has but little time to think of God, or the good of man.

7. It is a healthful employment to contemplate the character and perfections of God—the love of Christ—his sufferings and death. This will expand the mind and soften the heart.

8. Strive more for holiness, purity of motive, and purity of thought, than for happy or joyful emotions. The latter may be the employment of selfish people, but the former never.

9. Talk but little, as a general rule; not that we should be unsocial; but it is said that a vessel that is always leaking will frequently be found empty. Speak only when duty requires it; never for mere pleasure or amusement.

10. Be serious, but not melancholy; cheerful, but not light or trifling. Some people laugh and jest away in company all the religion they obtain in private devotion.

11. Profess, on all suitable occasions, what God has done for you, but never any more than that. Do this with all the humility and self-abasement that you can; but do it unequivocally and definitely, be your emotions what they may. Do it also without any reference to what God may bestow upon you in discharge of this duty, but do it because it is for the glory of God and the good of others; and because it is your duty to let your light shine.

12. If, in an evil moment, you should fall into sin, confess it frankly, as soon as you see your error. Confess to all who know it, and particularly to God. Never excuse or justify yourself in the least wrong.

13. In such a time you will be inclined to doubt—to distrust God. Remember, however, that you will be reinstated upon repentance and faith. The same fountain is open to sin here, as everywhere else, and the same conditions are necessary. Trust in Christ and you are sure of pardon. "Cast not away therefore your confidence, which hath great recompense of reward."

14. Sometimes the mind needs rest from

emotions, as the body does from exercise. God is so good that such a respite will occasionally be granted; but then be careful not to doubt. If you conclude that because you are without emotions, you are without religion, this blessing will be converted, by your unbelief into a curse.

15. In times when you have but little emotion, be exceedingly cautious lest Satan affect your mind adversely, and you fall into temptation, and are overcome.

And now, dear brethren and sisters in this precious grace, what shall be done for the furtherance of this cause? Are you aware that when Christian effort to promote it ceases very few embrace it? It is seldom indeed that you hear of a person coming into the full light of the gospel, unless some one, in some way, has been *pressing* the subject upon his heart. And not only so, when the subject is not agitated, the friends and professors of holiness themselves, though they may retain the grace, become rusty and dull. It is constant use that keeps it bright and ready for use; and like gold, the more it is used the brighter and more attractive it becomes. How does your own soul prosper? Do you daily advance in this great salvation? Do we not all need a renewing in the blood of Jesus? Ought not our

several acts of consecration to be definitely removed? Ought we not, if we have neglected it heretofore, to *write* that act of consecration out in full, sign and seal it in the most solemn manner, and place it where we may see it daily? For my own part, though I once performed this solemn act, I have resolved to renew it. It seems to me that we need a fresh baptism of the Holy Spirit. Shall we have it? Shall we seek it immediately? How many of you, my dear brethren and sisters, upon closing this little volume will join with your unworthy brother, the writer, in seeking for greater lengths, depths, and heights in perfect love? Will you lay your soul, body, and spirit anew before God, *now?* Will you go to the great fountain of Holy Love, and plead for an immediate pouring out of the Holy Ghost upon your heart? Will you, while at that sacred spot, pray for a like blessing upon every lover of holiness? Shall our united prayers go up together to the Great Sanctifier of the church for an immediate revival of holiness? O that this may be the case. Let our hearts be all broken up before God. Let us cast off the lethargy that may have stolen over us.

Our gospel is aggressive; we must make

the attack. We must *commence* the conflict; and if we do it in God's name, the victory will turn upon his side. Are you ready to enter heartily into the great business of spreading holiness among men? Will you converse seriously with your brother or sister in the Lord, upon this subject? Will you write private letters to your believing friends, affectionately and earnestly exhorting them to embrace this grace at once? Will you write for the periodicals of the day, that advocate this doctrine? The number of those who enjoy this grace is small, comparatively, yet God has not left himself without witnesses; and if they will unitedly arise, and plead with God and with Christians, the Ark will move swiftly forward. To do this successfully, however, will require that our own hearts be first affected—that our own lips be touched with the living coals from the altar of heaven. O thou blessed Saviour! all our hopes are in thee. All our help must come from thee! O for hearts to labor in thy cause!

In conclusion, dear reader, let me ask you to attend immediately to the concerns of your immortal soul. Lay your dearest interests down before God; trust him to accept and take care of your offering; live but to glorify

him; let your light shine among men; and if we never meet in the flesh, may we, with multiplied millions of happy, redeemed, and sanctified spirits, hail each other on the verdant plains of Paradise. For the present farewell. Amen.

THE END.

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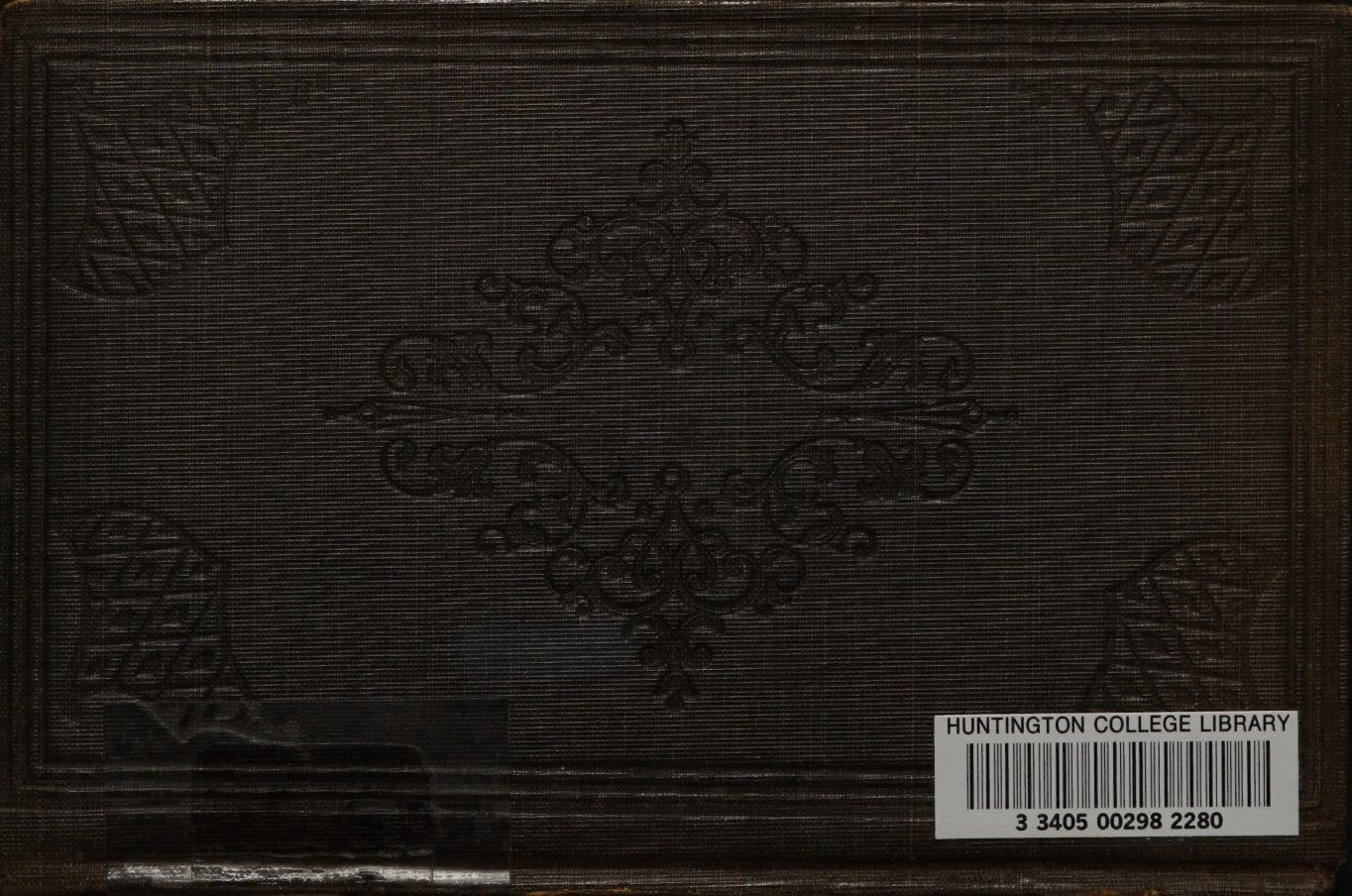
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